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VOL. XIV. No. 21. CHICAGO, SATURDAY, AUGUST 22, 1891. WHOLE No. 668.

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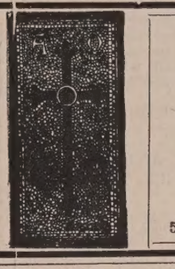

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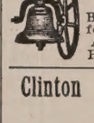

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The Living Church.

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THE Bishop of Ripon says, in *The New Review*, that the modern development of preaching appears "to have a large admixture of the flavor of advertisement, and suggests the desperation which clutches at a cheap and shallow success (in a bad sense) a popular service instead of the calm earnestness which seeks to benefit the people and the Church of God."

IT is announced that Bishop Talbot has declined the election to Georgia. The reasons assigned are such as confirm the high estimation in which he is held. He thinks that the best interests of his jurisdiction demand that he should remain as its bishop, and that as he was sent to his field by the House of Bishops, he should obey orders and stay at his assigned post.

THE historical graveyard and land adjoining the old church of St. Pancras has been thrown open by the St. Pancras vestry and declared free to the public forever. On the introduction of Christianity into England, it was here that one of the earliest churches was built—on the site, it is said, of the present quaint structure.

AFTER undergoing complete restoration during the course of the past twelve years, at a cost of £17,000, the beautiful parish church of SS. Peter and Paul, at Ormskirk, has been formally re-opened. This ancient church, dedicated to SS. Peter and Paul, is a magnificent old building of great historic interest. The Derby Chapel, on the south side of the chancel, has been the burial place of the Earls of Derby for the past 300 years. The remains of James, the brave and martyred earl, who was beheaded for his country, and his heroic countess, who defended Lathom House in its memorable siege, lie here. The oldest part of the church was built A. D. 1068, over 820 years ago. The church is unique in England, having a tower and spire standing side by side.

THE Bishop of Durham has addressed a remarkable letter to a correspondent who had asked his opinion of theatre going: "The universal instinct towards dramatic representations," he says, "appears to me to show that, like music and art, they answer to a natural and right desire." He had not been to the play since he was a boy, however, and has no desire to go. "The only rule I can offer and seek to follow," he adds, "is to consider whether I find that a particular amusement helps me to do my work better. Then I regard it as a gift of God, to be used with a view to His service." "The most harmless pastime," on the other hand, "may become bad for a particular person."

MR. HUSBAND, the incumbent of St. Michael's, Folkestone' who, for eighteen years, has acted as his own organist, and, besides playing a daily 'Cathedral' service, has conducted more than four thousand choir practices, and played at more than nine thousand full services, gave his 300th recital recently. The keyboard of the organ has been fixed close to the incumbent's stall, and the instrument itself is a unique one, containing several orchestral effects, designed by Mr. Husband, such as drums, cymbals, bells, etc., worked by electric movements under the entire control of the player. This musical incumbent is also a composer. The programme of his last recital was made up of selections from his own organ compositions.

THE composer, Henry Smart, played an organ in a London church, and his recital after church excited much attention; but one morning, after a selection from one of Mozart's Masses, a churchwarden came into the organ loft, and "begged to inform Mr. Smart that they had decided that they could not have such jiggy stuff played in their church." "Very well, sir," was the answer, "it shall be altered." On the next Sunday dirge-like sounds proceeded from the organ, and the churchwarden congratulated the player on the solemn and elevating effect of the music. "I am glad you like it," answered Mr. Smart; "doubtless if I play it a little quicker you will see the reason it affected you," and suiting the action to the word, the popular strains of "Jump, Jim Crow," sounded from the organ. After this Henry Smart played what he liked.

IN a recent issue of *The Church Times* we find the following interesting statement of the enormous amount of money raised in the Church of England:

Reverting to *The Methodist Times*, we do not know whether a more ignorant, not to say ungenerous sentence was ever printed: "Unfortunately, the endowments of the Established Church, instead of stimulating generosity, are used mainly for the purpose of doing what the living Christian ought to do, and what, in consequence, they notoriously fail to do." There is one short answer to this calumny. In the fifty years just ended, the Church has raised the sum of eighty-two millions for church building and restoration, the education of the poor, and the endowment or augmentation of poor benefices in populous places. In the same period, she has raised not less than twenty-five millions for Home and Foreign Missions. Here is over a hundred millions in fifty years for exclusively ecclesiastical or educational objects, while during the same time, as we said last week, and as *The Anti-Jacobin* so thoroughly recognizes, Churchmen have been the main supporters of the general charities of the country.

THE charge of the venerable Bishop of Guiana, which was delivered at a recent visitation in the pro-Cathedral church, Georgetown, is in many respects a pathetic document. It breathes the spirit of a man who feels that the time cannot be far distant when in the course of things he will be called away from the field where he has for half a century labored well and faithfully. The Bishop, indeed, plainly hints that the time is short during which he may be permitted to continue to hold his office, and tells his clergy that he desires to set his house in order so far as he can. The Bishop of Guiana is perhaps the most remarkable of the colonial episcopate. His great age—he has reached the middle mile-stone of the eighties, we believe—his wise administration of one diocese for half a century, the hardships which he has experienced, and the adventures that he has had on his journeys into the interior of Guiana, the holiness of his life, the nobleness of his character, all contribute to make him the most eminent of the colonial Bishops, although there are among them some famous and notable men.

BISHOP MACRORIE of Maritzburg, South Africa, has issued a pastoral letter to his diocese on the subject of the Archbishop's Judgment in the Lincoln case, as to the relations which it bears to the Colonial Church, what claim it may rightly be deemed to have upon the obedience of the clergy, and what effect upon the conduct of public worship in the Anglican Communion throughout the world. "The Colonial Churches," he says, "are outside the jurisdiction of the ecclesiastical courts of England, and cannot, by any means of which we are aware, bring themselves within the scope of that jurisdiction. But this fact, so far from diminishing in any way the moral weight of the decision, tends rather to enhance its value, since it comes to us, not as a decree of a court having coercive power over us, but rather on its own merits; commended to us indeed by the exalted office and personal character of the judge, the president of a purely spiritual court, and assisted by the wisdom and learning of prelates who command the confidence of the Church at large, yet resting upon its own intrinsic worth and upon the principles which govern it, appealing to the heart and mind and conscience by its breadth and comprehensiveness of view, by its true catholicity of tone, by the reasonableness and moderation with which its conclusions are applied, and, not least, by the exhortation to peace with which it closes."

PREACHING lately in London, the Bishop of Marlborough gave the following instance of work in a London parish:

About three years ago, very late one Saturday, I was confirming in the parish of St. Clement's, Notting Hill, which the commissioner of the police told me was the worst parish in London, and among the candidates was a man who had been the terror, the prize-fighter, the bully of the neighborhood. A good lady had got hold of him; he had been thoroughly converted, and was a changed man. The clergy had carefully prepared him for Confirmation, and on the Saturday night I confirmed him. The work was not mine, it was the work of the clergy. On the Sunday morning following, he took his first Communion. On the Tuesday morning following, he was passing along where is a model lodging house, and a brother prize-fighter with three other fellows met him, and when they saw this man, whose name was Ned, they assaulted him, threw him on the ground, and this other fellow named Jim, jumped up in the air, and came down with his hobnailed boots on the other's face. He did not utter a curse, nor strike a blow, but took it quietly, the man who had been the terror of the place. The other man, Jim, shortly afterwards—I must tell it in his own words—said: "I thought I would watch Ned's life, and by-and-by I thought: 'Why don' you hand yourself over to those young women and see if they can make as good a job of you,' and I placed myself under their training:" and eighteen months after I had the great privilege of confirming that man. And these two fellows are now living thoroughly Christian lives, rescued from the miserable state in which they were, and now safe members of society instead of dangerous ones. Often, you know, this sort of work means an immense amount of self-sacrifice. The clergy of that particular parish simply live for the poor

A GOOD story is told of the late Dr. Magee. When he did homage to the Queen as newly-appointed Archbishop York, he said: "Madam, you are the only official personage I have seen since my translation who has not asked me for a fee." When one looks at the list of homage fees, one is not surprised at the witty prelate's observation. There are forty-five Court officials who have to be "tipped," ranging from the Lord Chamberlain, the Groom of the Stole, the Earl Marshal the Home Secretary (who gets £6 13s 4d. as a "tip" from every bishop), down to "the Gent. of the Buttery, "the Gent. of the Cellar," "the Surveyor of the Dresser," and "the Master Cook." But, let us ask, why should a bishop have to tip the Royal Barber £1? The present sovereign surely does not need to be shaved before she receives prelates to do homage. Another thing that must have puzzled Dr. Magee is that he, being an Archbishop, had to pay the Queen's barber £2, presumably because when the Queen accepts homage from an archbishop she is shaved twice, once being enough for a bishop. It is nonsense to say the charge is for shaving the bishops, because they have to get shaved at their own expense before they appear within the precincts of the palace. One would like to know, also, why, on doing homage to the Queen, a bishop should have to give £1 to the Drum-major, and another to the Yeoman of the Mouth, and who "the Exempts" are who extort from the tormented ecclesiastic the sum of £5 when he is a bishop, and £10 when he is an archbishop.

THE CHURCH OF ENGLAND.

(FROM OUR CORRESPONDENT.)

LONDON, July 31. 1891.

The holiday season is already upon us as I write, and worn-out bishops and well-to-do clergy are hurrying off to the mountains and glaciers of Switzerland for rest and change, while the bulk of their less fortunate brethren with shorter purses, and, perhaps, fuller quivers, are content to remain at home and effect a temporary exchange of duty, the town with the country pastor, and *vice versa*.

The past month has been a busy one for all concerned with ecclesiastical affairs, and the events recorded are of some moment. By no means the least in interest is the celebration of the jubilee of the parish church of Leeds—the busy manufacturing town of Yorkshire. The church has become famous by its list of incumbents, beginning with Dr. Hook, who may be said to have carried the influence of the Oxford Movement from the common-room of Oriel into the parish, and to have first shown to the world its prac-

tical side. He was succeeded by a line of men who have all risen to high eminence in the Church. Hock's immediate successor was the late Dr. Woodford, Bishop of Ely, a man of no small power and influence. He passed to his rest a few years ago, but all subsequent Vicars of Leeds are still with us. Dr. Atlay, Bishop of Hereford, is the first to mention. He is an old man now, and little heard of outside his diocese. Then followed Dr. Gott, till lately Dean of Worcester, but now the Bishop-elect of Truro. He was succeeded by Dr. Jayne, the comparatively youthful but no less influential Bishop of Chester. The present occupant of the vicarage of Leeds is Dr. Talbot, until quite lately the Warden of Keble College, Oxford, whose resignation of his university work for a parochial sphere has been the constant wonder of many persons; where the future will place him, it is impossible to say, but it is not likely that he will remain for long in his present position. The Jubilee was celebrated by a week of special services, and the preachers included the Archbishop of Canterbury and several bishops. One of the most striking scenes of the festival was that presented at the celebration of the Holy Eucharist specially arranged for those who had formerly ministered as curates at the parish church. Over one hundred clergy took part in this memorable service. Leeds is a stronghold of Nonconformity, but the Church is strong too, because her Catholic claims have not been hidden, and doctrinal truth has been strenuously taught. A comparison has not unfairly been made with the position of the Church in Leeds and in Birmingham and Sheffield, much to the disadvantage of the last two great centres, for the obvious reason that in them Protestantism has had free scope, only to effect a deadening of Church life and the consequent outburst of sectarian religion. As most of the patronage in Birmingham and Sheffield is in the hands of the Evangelicals, the possibility of instilling a more Catholic spirit into the churchmanship of these towns, seems at present a very remote one. There has been some talk of founding a Bishopric of Birmingham, which is greatly needed, and, were it to come about, would probably have a beneficial result, but the advent of the new Bishop of Worcester, in whose diocese it at present is, has removed all prospects for the present. He has just appointed a suffragan, but one who is not likely to induce the clergy to raise the tone of their teaching, and as his diocesan (Dr. Perowne) is distinguishing himself by piping to any tune the Dissenters call for, the outlook in that part of the country for the present is not over bright.

That the whirligig of time brings its own revenges, has had yet another illustration. Twenty years ago, the opponents of the Catholic party in England, unable to get the secular courts to pronounce judgments on doctrinal questions, moved heaven and earth to pass a measure to make illegal the ritual in the services of the Church symbolizing such doctrine, and in 1874 succeeded in passing through Parliament the Public Worship Regulation Act. The failure of the proceedings under the Act are notorious, and now the very Act which Protestants were so eager after has been turned against them, and they are hoist with their own petard. The lengthy litigation in connection with the erection of the reredos in St. Paul's Cathedral has at length come to an end, and the iconoclasts have been completely routed. Under the Act the Bishop has the right, "after considering all circumstances in the case," to say whether the matters in dispute shall go before the courts or not. In the reredos dispute, the Bishop of London set his veto upon it at once, for the reason that in his opinion the question of the legality of a reredos with such sculptured representations of our Lord and the Blessed Virgin as were thereon, had already been decided in a former suit, and that further litigation was needless and only tended to the upsetting of the peace of the Church. The question of the power of the Bishop thus to veto the question has now been carried to our highest court of appeal, the House of Lords, who have just delivered judgment unanimously in favor of the Bishop's right. So ends all attacks upon the erection in St. Paul's, after several years of litigation which, however, will not be fruitless, for it settles definitely the power of the Bishop's veto, and henceforward would-be litigants will be deterred from making further attacks upon either ritual or so-called ritualistic structures.

□But we have not done with all litigation just yet. The appeal of the Church Association from the Archbishop's judgment in the Lincoln case to the Privy Council has only lately concluded, counsel for the appellants occupying nine whole days with their arguments, the Bishop declining to appear, as he is unable to acknowledge the right of the court to deal with spiritual matters. The court is now considering its judgment, which is anticipated with no little anxiety by the Protestant party.

Meanwhile, there is a growing disposition amongst Catholics to declare in favor of submitting to the Archbishop's ruling, and Mr. Allen Whitworth, the incumbent of All Saints', Margaret street, one of the leading ritualistic churches in London, is proposing to draw up a memorial for the signatures of all those clergy willing to bring their ritual to accord with the judgment. On the other hand, the larger proportion (as I think) of the party still hold by their objection to the Archbishop's court as having any canonical or legal right to try a bishop who should properly be arraigned before the Provincial Synod, and not before the Primate as sole judge, thereby setting up what would be a Papacy of Canterbury. The English Church Union remains silent, and will not commit itself beyond expressing disapproval with the Archbishop's claim to jurisdiction. As far as one individual may judge, Mr. Whi worth is wrong, and should leave things to take their course without any interference. The judgment really only affects the Bishop of Lincoln, and, before long, or as soon as ever the Church is ready for it, she will get her own properly constituted courts to which all may without scruple render obedience.

We have been witnessing here in London the curious spectacle of the assembly of the International Council of Congregationalists. I have not been able myself to follow very closely its proceedings, though from the observations of a close observer of the religious world in one of our Dissenting journals, its utterances have been marked by a decidedly orthodox character. Dr. Dale, the president delivered an opening address in which (we are told) "the Deity of Christ was affirmed with a boldness and precision which could not have been surpassed by the most devout subscriber to the Athanasian Creed, and Dr. Goodwin, when preaching the Council sermon at the City Temple, gave utterance to such pronounced views on the inspiration of the Bible and on Calvinism." which, so this writer thinks, was scarcely courteous to the Council, as a majority would not have endorsed them.

Some observations of this writer on the American representatives of the Council will be read with some interest on your side, and so I make no apology for reproducing them.

"The descendants of the men of the Mayflower," he writes, "have not failed to give a good account of themselves—in fact, they indulged in not a little 'high falutin.' Dr. Northrop, of Minneapolis, for example, declared that the Congregational body had done more for education, and for Christian education, and for intellectual life, and for the development of high thought, and for political freedom, and for Republicanism, for humanity, and for emancipation, for purity, righteousness, and godliness than any other single denomination in the United States.' That is a big boast, but then the same speaker pointed out that it was the Congregationalists who founded Harvard, and Yale, and Amherst, and Williams, and Bowdoin, and Oberlin, and almost all the other important colleges. This is historically true; but I confess I wish that some of these American doctors had explained how it is that in the United States the Congregationalists are less numerous than the Methodists, or the Baptists, or the Presbyterians, or the Lutherans, and are only a few thousands ahead of the Episcopalians in numbers. They were first in the field. They dominated all the New England States with the exception of Rhode Island, which was founded by Roger Williams, a Baptist. They created and controlled all the chief universities and colleges. Yet they have allowed four other bodies to far outrun them. Possibly the chief reason may be that Congregationalism is a system which is only fitted for men of the most independent caste of thought; but the usual explanation is that in America and in England the denomination had run to seed. In this country, Dr. Doddridge was mourning the 'Decay of the Dissenting Interest.' Then came the great Methodist revival, which, as Dr. Dale has pointed out, infused a new life into Congregationalism. In America it did not feel the influence until Methodism, under Dr. Coke, went forward by leaps and bounds, and covered the West and the South while men of Yale and Harvard still slept."

"Dr. Calkins, of Massachusetts (the same writer observes), possibly to his own surprise, sent something like a shudder through the Council when he declared that all but five of the hundred richest men in the United States are members or adherents—for the most part members—of some of our Protestant churches, and that of the two hundred men who possess something like $20,000,000 or more each, 95 per cent. are members of Evangelical churches. This is nothing to boast of. All these Evangelical churches put high value upon foreign missions; yet with all this wealth they contribute a little over £1,000,000 a year for that purpose. I am quite aware that America has wealthy men whose gifts for public, philanthropic, and religious purposes are on a magnificent scale, but this accumulation of wealth is ominous for the future of America, and still more so for the future of American Christianity. 'We have 75 per cent. of all independent business men in our Protestant churches,' says Dr. Calkins; but what is the percentage of the dwellers in the slums of New York and other great cities? Thank heaven it is not my lot to preach to a congregation of the worshippers of the Almighty Dollar."

Mr. Spurgeon, the great Baptist minister in South London, has been very ill, and even now lies in a very precarious condition. □The amount of sympathy which his illness has called forth from all parts of the world is not surprising, considering the real goodness of the man, and the great work he has accomplished for the cause of Christ, however much we may differ from him in his methods. A kindly reference to the sick pastor of the Metropolitan Tabernacle was made a Sunday or two ago by Father Stanton, of St. Albans, Holborn, and though there is some similarity in their characters, it is somewhat remarkable, seeing that their views on many points are as wide as the poles. In connection with this I may mention an anecdote which is told of a young man who went into Mr. Spurgeon's vestry, after one of his sermons, to thank him for the discourse, and, wandering away a little from the matter in hand, referred to the Ritualistic party in the Church of England, ending a somewhat severe denunciation of their views by saying: "Surely you must have a feeling of strong indignation against such teachers, and see with fear the harm they are doing." Mr. Spurgeon is said to have answered: "No, not entirely so; they have stirred up much earnest work, and we all may take a lesson from their self-sacrifice and devoted lives."

Our Church Congress meets at the beginning of October at Rhyl, a seaside resort in North Wales. The programme is considerably curtailed from that usually presented, and the speakers are not so prominent as might have been wished. Of course the position of the Church in Wales will occupy the best part of the discussions, but some burning questions are presented in such items as Biblical Criticism, Foreign Missions (with Bishop Blyth to speak on the Society System), and perhaps one or two others. On the whole, I think we shall have a fairly interesting Congress.

Several of our Bishops continue on the sick list. The Bishop of Winchester is the latest to retire from active work for a time, and the Bishops of Rochester, Chester, Liverpool, and Lincoln all remain incapable of doing any work.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

At its last meeting, Aug. 17th, the Standing Committee gave consent to the consecration of the Rev. Dr. Nicholson as Bishop of Milwaukee, and also consented to the election of Bishop Talbot to the diocese of Georgia.

CITY.—St. Alban's church, on Prairie ave., between 43d and 44th sts., was opened for services on Sunday morning. Bishop McLaren had been expected to preach the sermon on the occasion, but was unable to be present. The church edifice is a handsome stone structure, with a seating capacity of 400. The interior is finished in a dark brown tint, which gives it more warmth than most church interiors show. The ceiling and wainscoting are of white pine, the seats of oak. The corner-stone was laid April 17, 1891. St. Alban's Mission was formed into a parish on the Feast of St. Michael and All Angels, Sept. 29, 1890. Rev. G. W. Knapp, in charge of the mission, was unanimously chosen rector of the new parish. Dr. John E. Ennis and E. A. Warfield were elected wardens. The vestry at present is: Myron H. Fish, G. A. Ryther, James P. Card, Elisha Tibbetts, James Green, Dr. H. Sherry, and Dr. A. L. Corey.

The congregation on Sunday was so large that chairs were placed in the aisles, and yet many persons were compelled to stand. In his sermon, the rector said: "Seeing this beautiful church now completed makes me call to mind when I first came to you two years ago. Services were held in a store. The next Easter the first $700 was given towards a chapel fund. At the Bishop's first visitation he predicted that within five years the church would have a home. His prediction has been more than fulfilled. By Jan. 1st the foundations were laid and paid for, April 17th the corner-stone was laid, and now we are in the completed building. It is 'what God hath wrought.'"

Mr. Knapp made acknowledgment of the fidelity and usefulness of the women of the parish in the work, and of the disinterested work of the choirmaster, the organist, and the architect in donating their services.

An elaborate musical programme was well executed by the augmented choir.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The members of the firm of Heins and La Farge are both young men. One is 32 and the other 30 years of age. This fact has important bearing on their choice as architects of the cathedral of St. John the Divine; for should the building of the great edifice occupy 20 years, as is calculated, there is reasonable prospect that the architects may live long enough to personally supervise the task of construction to the final stage of completion. The two young men have been friends from student days. Mr. C. Grant La Farge is a native of Newport, R. I., and is a son of the well-known artist, John La Farge, who decorated Trinity church, Boston, and whose most recent ecclesiastical work of note is the altar painting in the church of the Ascension, New York. Mr. Geo. Lewis Heins is a Philadelphian by birth, and at an early age travelled with his parents in Europe. He studied in Paris and at Heidelberg, and returning spent two years in the University of Pennsylvania. He then entered the School of Technology in Boston, where he graduated. While there he met young La Farge, and they were room mates, and they later became partners in the practice of architecture—to what purpose is made evident by their present success in the most notable architectural competition of recent times. What modifications and changes will be made in their cathedral plans, at the instance of the trustees, is unknown. It is rumored that the interior plans will be quite remodelled. Whether the central tower is to be surmounted by a dome or a spire is yet in doubt. A statement that one of the trustees proposes to omit the spires which in the original design cap the two towers at the end of the nave, has created some misgiving, as such a change would greatly mar the unity of the plan and detract from the dignity of the western front. It is not impossible that the revised plans will be exhibited before final adoption.

The Midnight Mission has accomplished

a wise enlargement of its work by the establishment of an out-of-town house at Mamaroneck. It has become increasingly apparent that the influence of the better surroundings and purer atmosphere, moral as well as physical, is such as to make the task of personal reformation on the part of the beneficiaries more hopeful. The city house at Greene st. is not as full as formerly, and such girls as are received there and give promise of being benefitted, are sent to St. Michael's Home, Mamaroneck, the two institutions being kept under the same management, and both receiving the self-sacrificing care of the Sisters of St. John Baptist. The city centre has become partially a receiving house only. St. Michael's Home has of late received many noble gifts. A chapel, presented by Mrs. Francis H. Weeks, has filled an important need. It has space for 100 inmates, if desired, outside the rood screen. Within, rising two steps, is a roomy choir with stalls for 12 sisters, the altar raised still seven steps above, all being thoroughly Churchly and dignified. There is a recess for organ chamber on the south side of the nave, which it is hoped to fill some day with a suitable organ. A crucifix has been presented for the altar, a carved oak credence, and a handsome brass cross for the rood screen. Besides the chapel, there has been constructed a dining hall for the girls, well lighted on all sides, and heated by a furnace; also two pantries, a dining room for the sisters, etc. This enables the rooms formerly used for dining rooms, to be applied to other uses in the work, giving opportunity for dividing and grouping the different classes more satisfactorily than was before possible. Also, through the kind liberality of friends, the sisters have been enabled to carry out plans for connecting the chapel and dining room with the main building by broad, light passages or cloisters, and to make other much needed additions to the accommodations. The cottage which stood apart from the house, has been thoroughly repaired and connected in the same way, so as virtually to form part of the house, and it affords added room for about 24 girls and for two or three sisters or lady workers. The Rev. Dr. G. H. Houghton, of the church of the Transfiguration, acts as chaplain of the combined institutions, and has been aided by the Rev. Messrs. Edward Burke, O. S. Prescott, W. W. Rutherford, W. O. Embury, A. McMillan, E. M. Pecke, R. W. Hawes, Pelham Williams, D. D., and J. R. Davenport, D. D., all voluntarily. The sad work has its hopeful side. At the Midnight Mission the year began with 29 inmates, and 127 were afterward received, making a total of 156. Of these, 32 were sent to situations. Temporary shelter has been given to 179, and meals to 92. At St. Michael's Home there were 32 inmates at last report, and 29 have been admitted since, making 61 in all. Of these, 7 were sent to service.

The Association for the Employment of the Industrious Poor, which is one of the most vigorous organizations of St. Thomas' church, has had an existence of nearly 20 years. It is aimed to make the society a double charity by providing for the poor of the parish, and at the same time, through their employment, to benefit various charitable institutions by making garments for their inmates. The summer work is also a blessing in caring for the parish beneficiaries during the heated term, and insuring, through their industry, clothing to be distributed to the needy in winter. Work has been given to 43 women, and 1,619 garments have been given out to be made. Benefits have been bestowed upon worthy persons in the shape of 34 tons of coal, and 90 pairs of shoes. The society has also given garments to many public institutions. The Association reports receipts of $1,051.99 and a balance in hand of $161.28, after all expenditures. Besides this, the Catherine T. Morgan Memorial Fund for the Distribution of Coal Among the Poor, reports receipts of $630.67, and the Shoe Fund, which is mainly the income from a former charitable endowment, reached $137.80. The rector's wife, Mrs. John W. Brown, is president of the Association, Mrs. Edward Harriman, vice-president, Mrs. B. R. Alden 1st directress, Mrs. J. E. Alterburg, 2d directress, Mrs. Hannah M. Upton, secretary, and Mrs. Elisha Packer, treasurer.

The Rev. G. G. Carter, D.D., formerly President of Nashotah House, and now a permanent resident of this city, has returned from a long sojourn in Europe.

An effort is making to raise funds to afford the children of the Sunday school of the Italian Mission Church of San Salvatore, under the care of the Rev. Alberto Pace, the pleasure of a barge excursion during the summer. The children are all poor, and live in hot and crowded quarters of the city, and fresh air means much of charity to them.

NEW CASTLE.—Bishop Potter made a visitation of St. Mark's church on Sunday, July 26th, and confirmed a class of 15 persons, presented by the rector. The parish which, though old, is a struggling one, has of late shown encouraging indications of new and earnest life, and the Bishop took occasion to express his appreciation of this. He remarked also that the present was the largest class he had ever confirmed in the parish. After the service an informal reception was held in the rectory. The parishioners have lately built a lich-gate to the church yard, repaired and improved the rectory, presented the rector's wife with a fine tea set of Royal Worcester of sixteen pieces, and the rector with a handsome carriage.

EDGEWATER.—The new rector of St. Paul's church, the Rev. A. L. Wood, will shortly enter upon his duties, and his coming is anxiously and hopefully awaited by the parishioners, who place much reliance on his well-known qualities as a parish upbuilder, for aggressive work in this corner of Staten Island.

COLD SPRING.—The Rev. I. Van Winkle has resigned the rectorship of St. Mary's church and taken charge of Trinity church, Sharon Springs, but he remains for the present a resident of his former field.

MIDDLETOWN —The rectorship of Grace church, made vacant some time ago by the resignation of the Rev. Mr. Scadding, has been filled by the election of the Rev. David J. Evans, of the church of the Holy Trinity, New York.

YONKERS.—During the absence of the rector on his vacation, the services of St. John's church are being regularly conducted by the Rev. J. W. Van Ingen, formerly rector of St. Andrew's church, Livingston, Montana.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

The portion of the Church in the neighborhood of Reading has been sorely afflicted recently in the loss of several of her workers and friends. St. Michael's church, Birdsboro, now mourns the death of a beloved and faithful rector, the Rev. Edmund Leaf, who labored for the Church at Pottstown, Douglassville, and Birdsboro for over half a century. Bowman Leaf, a son of the deceased, will serve the parish as a lay reader during the vacancy. St. Gabriel's church, Douglassville, has lost by death a generous patron, Mr. John H. Krause, and by removal, a popular rector, the Rev. William Du Hamel, who has gone to the northern portion of the diocese (Mansfield). Before leaving, the congregation manifested their appreciation of his faithful labors by tendering him a reception in the parish building, and presenting him with a valuable purse of gold. St. Luke's chapel (Lisle Memorial), Reading, has lost by death its most generous supporter, Mrs. R. Lisle, of Philadelphia, in memory of whose son the chapel was originally built. Mrs. Lisle was a thoroughly consecrated Churchwoman, as is manifest by the fact that it was through her endeavors that the parishes at Media, Pa., and Atlantic City, N. J., were first undertaken. Her daughter, by her almost dying request, provided for a free excursion of the St. Luke's chapel Sunday school.

The Rev. Dr. W. P. Orrick, rector of Christ's church, Reading, has just returned from Cumberland, Md., where he laid to rest the body of his father, just deceased.

The Rev. W. H. Graff, of Williamsport, is spending the summer at Cape May Point, from whence he supplies St. Simeon's, Phila., during August.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

LEAVENWORTH. — On Sunday, August 2nd, the American Church Choir Guild held its annual festival services at the church of St. Paul, with a most elaborate programme. The chief service of the day was the Celebration of the Holy Eucharist, preceded by a choral litany, the Rev. A. Geo. E. Jenner, of the diocese of Fond du Lac, being celebrant. Gregory's *Te Deum* in Eb, was taken for an introit, with music of Dr. Werwick Jordan's Communion service in E for full choir, organ, and trumpet accompaniment, the closing hymn being "Rejoice, ye pure in heart," to Dr. Messiter's tune. At the evening service, the grand setting of the *Magnificat* and *Nunc Dimittis*, by Dr. A. H. Mann, of Cambridge (Eng.) University, was used, with a portion of Gaul's cantata, "The Holy City," for the anthem, the hymns of this service being No. 10 of the hymnal, "O Jesu, Thou art standing," and "O what the joy and the glory must be." Ernest R. Kroeger, of St. Louis, was organist for the occasion, and the whole service was produced under the direction of the sub-warden of the guild. The donations and offertory amounted to about $65, and were appropriated toward paying the expenses of the services. The greatest credit is due the guild for its work, the programme being equal to anything previously given in any of our large eastern centers of Church work.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

An assemblage of the parishioners of Immanuel church which was almost as large as the Sunday congregations, gathered in Immanuel church, New Castle, in connection with the observance of the Feast of Transfiguration. Certain altar gifts, from friends of the church, were placed in position. The altar cross is a splendid piece of brass work, 36 inches high and very massive. This is the gift of the infant children. Other beautiful specimens of brass work are the altar vases. The giver, an old parishioner, now living elsewhere, has requested that his name remain unknown. A new and beautiful silver paten is a memorial of the mission of last September. All the gifts are from the Gorham Manufacturing Company of New York. Besides the rector, the Rev. P. B. Lightner, there were present the Bishop of the diocese, and the Rev. Messrs. Hammond and Miller. The Bishop having blessed the gifts, proceeded with the Celebration of the Holy Communion, Tours' music being rendered throughout. With its new ornaments, and the rearrangement found necessary, the chancel has been greatly improved.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

NEW ORLEANS.—The workmen will commence work on this church the latter part of August. A plan has been selected, and a church to cost in the neighborhood of $75,000 is to be erected. The congregation has been worshipping in a Methodist chapel since last Easter, but they hope to be in their own church on Easter Sunday next. The church is to be of stone from Tennessee, and will be the only stone church in this city. It will be modern in style, and arranged to accommodate a large surpliced choir.

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

Indianapolis is one of our largest inland cities, the centre of 16 railroads that converge in the magnificent Union Depot, one of the finest in the land, built at the cost of a million dollars. Large manufacturing interests furnish employment to a vast body of workmen.

The predominant religious bodies are the Methodist and Presbyterian. The Church is beginning to grow here, and to assert herself as never before. There are four parishes and four missions.

The mother parish in the city is Christ church, the Rev. J. H. Ranger, rector, having a stone church with 700 sittings, and a parish house, the whole valued at $70,000, centrally located, well attended and numbering 440 communicants. It has a Sunday school of 125 scholars, with 16 teachers, a well-trained vested choir, weekly celebrations, and frequent services. It has several well-organized guilds doing effective work. Baptisms the past year were, adults 4, infants 22, confirmations 22, besides 12 mutes, presented by the Rev. Mr. Mann, whose congregation worships here. The total offerings for 1890-91 were $5,058.60. The parish has under its care, in part, St. George's mission, in the southern part of the city, among the homes of the workingmen, with a church property of stone, with 250 sittings, valued at $6,000. It is in charge of the Rev. John Braun, deacon, whose labors the past year have been greatly blessed. He reports for the year, baptisms, adults 8, infants 13; confirmations, 25; communicants, 81; a Sunday school of 218 scholars and 10 teachers. The offerings for all purposes for the year amount to $753.00. This mission has several guilds working efficiently, and night schools. It also has a vested choir.

Holy Innocents', the Rev. E. G. Hunter, rector, is located in the southeast part of the city, in the midst of a large population of working people. It has a neat wooden church, chapel, and rectory, valued at $6,300, with sittings for 200. Mr. Hunter reports: Baptisms, infants, 9; confirmations, 14; communicants, 135. He has a Sunday school of 75 scholars and 9 teachers. The music is by a vested choir. Total offerings for the year, $1,241.37. This parish has also several well organized guilds, aiding materially in the work of the parish. Mr. Hunter has been rector of this parish for four years, and has greatly reduced the debt on the rectory, and improved the church building and chapel. This is one of our best working parishes in proportion to its means, takes a lively interest in all mission work. Mr. Hunter has also charge of All Saints' church, Brightwood, a growing suburb of the city, visiting it each Sunday afternoon. This church has a property valued at $1,600, with sittings for 125. Baptisms for the year: Adults one, infants three; confirmations, one; communicants, eight.

St. Paul's, the Rev. Joseph S. Jenckes, LL. D., rector, has a large parish church, with 1,000 sittings; it is centrally located, and valued at $50,000. Dr. Jenckes reports for the year: baptisms, adults, 7, infants, 13; confirmed 15; communicants, 407. The Sunday school of the parish and St. James' chapel, a mission sustained by the parish, numbers 245 scholars, and 35 teachers; total offerings, $7,114.51. Dr. Jenckes has been rector of the parish eight years, and has paid in this time a debt of $12,000, leaving an indebtedness of only $4,000. A Sunday evening service is held in St. James' chapel, a neat wooden building in the N. E. part of the city. They have an afternoon Sunday school. The building is valued at $3,000.

Grace cathedral congregation is a revival of an old defunct parish, that died out some years previous to 1883, and was opened as the Bishop's church in 1884. Two years ago it was removed to the northeast part of the city, in a locality fast filling up with homes. A building costing $5,000 was erected, with sittings for 400. They also have a weekly celebration. This church has been in charge of the Rev. G. E. Swan for four years, who has gathered a considerable congregation, active in every good work. Mr. Swan resigns Sept. 1st, to devote himself (with his wife) to educational work in connection with St. Mary's Hall, a boarding and day school for girls adjoining the cathedral. Mr. Swan will be succeeded by the Rev. C. S. Sargent. Report for the year: baptisms, adults, 7, infants, 10; confirmed, 15; communicants, 137. A vested choir renders the music acceptably. Several guilds do excellent work. The Sunday school numbers 110 scholars

and 14 teachers. Offerings for the year $2,700.

St. Philip's colored mission is carried on by a few members of Christ church in a neat chapel erected for it, and has an industrial and Sunday school, with 5 teachers and 50 scholars.

St. Mary's Hall, a brick structure, has cost, with the land, $25,000, and has accommodations for 40 boarders and 50 day scholars. It enters on its sixth year in September.

Clergy in active work in the city, 5. Total number of communicants reported, 1,210; families, 540; Sunday school teachers, 92; scholars, 787: adult baptisms, 27; infant, 63; confirmations, 104; total offerings, $17,987.77; value of Church property, church buildings and sites, $170,900; indebtedness, $5,450; Girls' School, $25,000, indebtedness, $5,000. A fund of $10,000 is being collected in the diocese for the erection of a Church Home and Orphanage, adjoining the cathedral, of which $2,500 is already in hand or promised. Christ church and St. Paul's have each contributed $5,000 toward the endowment fund of the diocese, and Grace cathedral $1,600. The episcopal residence is valued at $25,000. The communicants number one to 103 of the population in Indianapolis, and as one to 436 in the diocese; the average contributed for the year $14.80 per communicant.

LIMA.—The Bishopthorpe Park Association own 30 acres of beautiful woodland on the bank of Turis Lake, called by the railroad Ninnescah Lake. This tract is laid out in lots, drives, etc., and is designed as a summer resort for Church people of Indiana. Bishop Knickerbacker has a commodious cottage, and spends his summers there. Two other elegant cottages have been erected for the use of the clergy. Rev. Otway Colvin and family, of Peru, occupied one of them. Across the lake, the wife and three sons of Rev. W. H. Moore, rector of Calvary church, Chicago, are staying for the summer.

At Bishopthorpe Park there is everything needful for a pleasant, healthy, summer resort. It is in the hands of Churchmen, and will remain so. It is only two miles from Howe Grammar School, the diocesan school for boys, and in the midst of one of the best and most thrifty rural communities in Indiana. The drives and scenery are unsurpassed.

If the laymen of Indiana will now assist in developing its possibilities, there may be built up a model summer resort under the best moral and religious influences. The plans of the association are perfect for this purpose, and they will not be varied from. They will be realized as fast as laymen buy lots and improve them. But neither haste or financial result is essential. The Bishop and others interested are satisfied that sooner or later the plans adopted will be appreciated and fully carried out, not as a speculation, but for the social, religious, and health-giving results.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

The work of St. Phebe's Guild is to co-operate with the manifold activities of St. Phebe's Mission as a centre of charity in the city. The Guild has supplied generously the means to care for the sick and dying, and has been especially helpful in providing for incidental emergencies. It has furnished a telephone which gives the means of carrying on easily a large part of the work that otherwise would consume much time and strength to accomplish. Aid has been extended to 176 families in sickness, a nurse giving them every care, and the Guild providing medicines free of charge. Visits of physicians have numbered 360, and of the associate workers, 1,104. Decent Christian burial has been furnished to 66 persons. Some of these were in cases where the bereaved families had seen better days, and they bless the mission for saving them from the anguish of placing their beloved dead in Potter's Field. The balance of cash in hand at beginning of the year was $219.19, and the income, including this, reached $543.49. From this there was paid for medicines $138.98, for burials, $155.50, for telephone, $47.90, and, after other sundry items, a balance remained in the treasury of $155.81.

During the absence of the rector, the services of the church of the Reformation are in charge of the Rev. Taliaferro R. Caskey, rector of St. John's church, Dresden, Germany. The Rev. Mr. Caskey sails on his return to Europe, September 1st, on the steamer Lahn.

St. Stephen's church is steadily advancing under its present rector, the Rev. Henry T. Scudder. The neighborhood, once on the outskirts of the city, has been increasing in population in recent years, and the church has already had to be enlarged once under a former rector. The parish possesses ample ground, finely located, and it is anticipated that in time a permanent church edifice will succeed to the present frame structure, which will then be devoted wholly to Sunday school uses. From one to five persons are now added each week to the list of contributing parishioners. During the summer months, services are being continued as usual without closing the church, though the latter is meanwhile undergoing repairs and improvements.

BLYTHBURNE.—On Sunday, July 26th, St. Jude's church celebrated its first anniversary. The neighborhood forms a new and growing suburb of Brooklyn, and is being built up under real estate restrictions that will guarantee a desirable resident population. Archdeacon Stevens, at an early stage of its progress, secured land and a building, which latter has been altered over into a temporary church. Here the Rev. Robert B. Snowden, began services July 27, 1890. He has been successful in gathering an interested congregation. Within the past year 17 persons have been baptised, and 30 communicants enrolled. A great deal has been expended in making the building suitable and churchly. A Sunday school has been organized, vestry appointed, a woman's guild formed, a chapter of St. Andrew's Brotherhood begun, and preparations made for a vested choir. Services have been regularly held on Sundays and saints' days. several gifts have lately been made, including a brass book rest from All Saint's church, and a prayer stall from St. John's church, Brooklyn; a brass altar desk and altar books, as memorials, and fine communion linen, by Miss Helen M. Avery, of New York. Mr. B. F. Gardner, one of the vestry, has offered the necessary funds for changing the present white glass of the temporary building to churchly-looking colored glass, which will much add to the attractiveness of the interior. A great deal of credit is due to the indefatigable clergyman in charge, who has thrown himself with much self-sacrifice into the work. He has labored long in different fields of this portion of the diocese.

BROOKLYN.—St. Paul's church is in charge of the Rev. Herbert J. Cook during the month of August.

□GREENPORT.—The Rev. J. Crocker White, D. D., of St. Andrew's church, Pittsburgh, is resting here by the sea.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—The convention of the diocese, after the payment of certain bequests, will come into possession of the residue of the property of the late Thomas S. Beall, of Annapolis. It will amount to about $5,000.

The Rev. J. H. Cheeley is officiating in the church of the Ascension during the rector's absence. The Rev. DeWitt C Loop officiates in St Bartholemew's church while the rector, the Rev. Edw. Ingle, is abroad.

The Rev. John W. Keeble has been detained in East New Market by the illness of his wife.

Archdeacon Moran has rendered to the Bishop his annual report on work among the colored people in the diocese. During the year, one new church has been opened, three school chapels have been built, and three parochial schools opened. He has delivered 112 addresses to the colored people during the year, and visited 65 places.

The ground has been broken for the new building of Henshaw Memorial church, at the southeast corner of Columbia ave and Poppleton sts. The church will be a fine structure of the Romanesque style of architecture, and will cost $15,000.

The Bishop has decided to begin the next session of the Maryland theological class at his residence, on Madison ave., Sept. 14th, with a three days' conference of deacons and candidate, when, besides the devotional meetings, there will be special lectures and instructions by the Bishop, the Rev. Wm. F. Brand, S. T. D., and the Rev. Frederic Humphrey.

OAKLAND.—Judge Hoffman has rendered a decision in the church trouble at this place, which was carried into court. The judge sustained Bishop Paret, who upheld the rector, the Rev. F. S. Hipkins.

FIVE MILE HILL, HARFORD ROAD.—St. Andrew's church, the Rev. Wm. Brayshaw, rector, was re-opened recently after undergoing some handsome improvements. The interior of the church has been altered by the removal of a portion of the chancel, the erection of a robing-room, and altering the seating arrangements. The decorations, under the charge of Mr. G. G. Cole, are chaste and beautiful. The ceiling of the chancel is azure decked with silver stars, and is a diagram of the central heavens on a beautiful starlight night. The side walls are in Egyptian red relieved with *fleur-de-lis* and adorned with gold arches, supported by columns of black and gold. The carpets are crimson. A new chancel rail sedilia and a handsome organ of black walnut are memorials of friends departed. The nave has been handled in a different manner, but with equal effect. The ceiling is panelled in straw color in the centre, on either side growing darker until a light stone color prevails. The impost band, 28 inches deep, is of maroon and gold, copied from an eastern church of the 12th century. The pews have been framed in dark oak. The congregation and friends congratulated the rector and the committee in charge.

TOWSON.—On Sunday evening, July 26, the Bishop paid his annual visit to Trinity church, the Rev. W. H. Powers, rector, and confirmed a class of 17 persons before a large congregation.

HARRISONVILLE.—The Bishop made his first visitation to St. Luke's church, this place, on Sunday, July 26, and confirmed a class. The church has recently been built by the rector, the Rev. Alex. Rich.

REISTERSTOWN.—The Rev. A. J. Rich, principal of the Hannah More Academy, this town, and dean of the convocation of Baltimore, has been ill for some time, but is recovering and hopes soon to be able to visit Cape May, N. J.

All Saints' church is nearly completed and will be consecrated on All Saints' Day, Nov. 1st. The building is a handsome structure, built at a cost of $11,000 by William Keyser as a memorial.

COCKEYSVILLE.—Sherwood church, the Rev. A. T. Pindell, rector, has just been neatly wainscoted and a new carpet provided by the Ladies' Aid Society. The Bishop visited the church on Sunday, Aug. 2, and confirmed a class.

CATOCTIN FURNACE.—Haricott chapel has been undergoing a thorough restoration and improvement, and now has the appearance of a new building.

UPPER MARLBORO'.—The Bishop having granted the request of the vestry, Mr. John Douglass was appointed lay reader for St. Thomas' parish, and will hold the regular services for the months of August and September. Mr. Douglass is a promising young man of the parish, and for the past two years a student of the Theological Seminary near Alexandria, Va.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

SIOUX CITY.—The corner-stone of the new St. Thomas' church was laid in the faith of Jesus Christ, on Wednesday, Aug. 12, 1891. Owing to the unavoidable absence of the Bishop of the diocese, and of other bishops who were prevented from coming by previous engagements, the rector of the parish, the Rev. Geo. H. Cornell, took charge of the services. The day was an auspicious one, and the attendance was large. The Rev. Messrs. E. H. and S. C. Gaynor, and W. H. Wyatt, Hannath, assisted in the impressive ceremonies, and Syrian Lodge, A. F. and A. M., of Sioux City, together with the officers of the Grand Lodge of Iowa, participated. The church is being built of Minnesota granite, and will cost, when completed, $50,000.

MASSACHUSETTS.

LOWELL.—The trouble which has existed in the House of Prayer for some time has finally been adjusted by conceding nearly all the privileges to the rector which he rightly claimed. The Rev. A. Q. Davis is a hard-working, conscientious priest, and the good work which he perseveres to do will no longer be interrupted by any of the difficulties which have lately been thrown in his path. Many improvements have been made in the church. New vestments for choir and altar have been furnished, and a press for preserving them has been given. □St. Anne's church will send $8,000 in enlarging its parish house. St. John's has appropriated $1,000 towards decorating its interior.

CAMBRIDGE.—The late James Russell Lowell was buried from Appleton chapel, Friday, Aug. 14. The Rev. Dr. Phillips Brooks and the Rev. Dr. Lawrence, dean of the Seminary, officiated.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

The Rev. Charles Martin Niles, rector of Trinity church, Rutland, and family will spend the month at Narragansett Pier, R.I., and Mr. Niles will preach the annual sermon in behalf of the Society for the Increase of the Ministry, in Trinity church, Newport, R. I., on the fourth Sunday inst. Dr. W. J. Harris will take the service during the rector's vacation.

BRATTLEBORO.—On the morning of the 11th Sunday after Trinity, Bishop Bissell visited St. Michael's parish, the Rev. Wm. H. Collins, rector, and confirmed a class of nine persons. The Bishop then addressed the class and congregation. Three services were held during the day and evening, the musical portions of which were well rendered by the vested choir.

CHURCH GROWTH FROM THE SIERRA NEVADA TO THE PLATTE.

BY THE REV. WM. S. LANGFORD, D. D.

After the cool breezes of San Francisco, a midsummer trip across the Sierra Nevadas and the plains, is not the most delightful of rides. It is believed that the receding population of Nevada has reached its limit, and the State is looking up, hoping to regain through the development of agriculture all it has lost by the failure of its mines. Our Church in Nevada is holding on steadily to the advantages which it won by early energy and devotion.

Salt Lake City, in Utah, the seat of the Mormon delusion and despotism, is the home of Bishop Leonard, and the centre of his Church work. The Bishop realizes that only by vigilance and ceaseless endeavor can the evils of Mormonism be arrested. The introduction of common schools through the intervention of the United States government makes it necessary to modify the methods of dealing with the Mormon problem, and our Bishop is wise in taking advantage of this new factor. Whenever he goes to a place to hold service, he first visits the public schools, and makes the acquaintance of teachers and scholars, and by his interest in their work he gains an influence for the Church. One of the secular papers, in appreciation of the Bishop's interest, has paid him the compliment of proposing his name for superintendent of public instruction. The Church schools have done good work in Utah, and Rowland Hall for girls is getting a handsome new brick building in readiness for the opening of the fall term.

Reaching Colorado Springs in Colorado,

and coming in view of Pike's Peak, the smoke of the puffing locomotive was plainly visible as it landed its car load of tourists on the summit of that grand mountain. I recalled the fact that back in the forties, Col. Benton, on the floor of the United States Senate, spoke of the Rocky Mountains as a convenient natural boundary for the western limits of the Republic, and referring to this mountain, he said: "Upon this highest peak we might well erect a statue to the god Terminus." Would it not be a good idea now to erect upon that height a tower to witness to human progress in the last half of the nineteenth century? A tower surmounted by the cross bearing the inscription, "Glory to God in the highest, and on earth, peace, good-will toward men," with the prayer that "peace and happiness, truth and justice, religion and piety, may be established among us for all generations," would be a grand national testimony to our Christian civilization, stretching from the Atlantic to the Pacific.

Denver, "the queen city of the Plains," has a new title, "the city of beautiful homes." It is a charming city as well for the refinement of its people as for their enterprise and public spirit which have adorned it with buildings and institutions of the highest order. Among its magnificent buildings, Denver has a municipal wonder in its new court house. This building was completed by contract, within the contract time, for the contract price, and withal is not only eminently satisfactory for its purpose, but is a distinct architectural ornament as well. Among the sightly structures of the city are the new Church school buildings, Jarvis Hall, and Wolfe Hall. Wolfe Hall, which has been calledothe Vassar of the West, occupies a commanding site. It is built of lava stone, and has a frontage of 250 feet. It is a delight in going through the West to find the names of generous Churchmen attached to buildings which serve a benevolent purpose long after the original founders have gone to their reward. The people of Denver, in appreciation of the establishment of a Church hospital among them, have recently subscribed $45,000 toward the erection of a new building for St. Luke's. Denver affords another illustration of the advantage of investing money judiciously for Church purposes. The enhanced value of the Church property here has provided admirable institutions and given to the diocese a substantial equipment.

Across the line in Wyoming, Bishop Talbot is making the most of his opportunity, and we have there an example of the wisdom of early occupation, vigorous work, and close, sympathetic contact with the people.

Past the centre of Nebraska, Bishop Graves, of the Platte, makes his home at Kearney, but he lives a nomadic life. Of very necessity, because he has not a sufficient supply of missionaries, he must itinerate constantly. This necessity has its compensation, since no other itinerant than the Bishop can so well represent the Church to the people. On the other hand, it is much to be desired that the missionary bishops should have their support provided, without having to take it from the missionary appropriation. Under the present arrangement they are left extremely short-handed.

If I could reach with persuasion persons of means, I would plead with them to do all they possibly can for missions now. I wish some one would make a large gift for the increase of the missionary episcopate. The problem of Church extension will be most effectually wrought out by sending more missionary bishops. The enormous areas committed to our bishops are too great to be worked by them to the best advantage. Additional spiritual leaders, well placed, would be an immense gain to the Church, but support must be provided for them. If the question of support for the whole missionary episcopate were solved, the regular contributions would take care of the other missionaries, and give an impetus to the work. Bishop Morris remarked that if he were free he would devote his time and energies to raising a fund to endow the missionary episcopate. Another far-seeing bishop said that if he had a large sum to dispose of, he would divide it between five objects: *viz.*, 1, Missionary Episcopate; 2, Aged and Infirm Clergy; 3, Church Building; 4, Schools; 5, Hospitals.

The portion of the domestic missionary field touched upon in these letters affords ample ground for encouragement, and urges to redoubled efforts. First, much, very much, has been done, and well done, in spite of the fact that our Church people have not been wholly alert to the greatness of the opportunities. We should carry the Church to the people with faith and courage, and not wait till they call for it. The ordinary rule of supply and demand is reversed in spiritual things. The supply creates the demand, not the demand the supply. We must be aggressive, ever pushing out, making new conquests, winning souls, laying foundations, and building up the Kingdom. Second, very much remains to be done in this mighty West, where cities arise by magic, and the whole country is moving forward by long and rapid strides. The enterprise and energy of the race are concentrating here to a remarkable degree. To win these people for the Kingdom of God will mean much in the future of our country. What we do must be done quickly. The next ten years of work may be made more important than all that have preceded. This last decade of the century may be made memorable in the spiritual history of our country by the expansion and establishment of our Church, if we have a mind to work. Feeble, half-hearted efforts will be despised Downright earnestness will command success. This age, and this country, and especially this great West, call for men of thought, and men of action in spiritual things. God grant to us all more consecration, more enthusiasm, more self-forgetting liberality, more readiness for any undertaking or sacrifice for Christ's sake, more exalted nobility in His service, and we shall see glorious progress for the cause of Christ.

LETTERS TO THE EDITOR.

"IS IT TRUE?"

To the Editor of The Living Church:

The recent expressions of many relative to the Rev. Dr. Brooks receiving the consensus of the majority of our bishops, having perplexed many, leads me to ask: Does the the Catholicity of the Church become changed because Dr. Brooks has gained the consensus of a majority to be Bishop of Massachusetts? This is the pivot, it seems to me some think, which the Church's life revolves upon. I have refrained from any public expression, but I have been none the less keen in watching the case of "Popularity *versus* Divine Truth," and it seems to me, for one, that it is simply *utterly impossible* for any mind, or number of minds collectively, to change the true identity of the Anglican branch of the Catholic Church. But this much we might have known and expected of "Divine Truth," as in the days of the Blessed Master who taught it, it was "rejected of men"; so I suppose it will continue. The sacred jewels from the treasure house of Eternal Wisdom never shone so bright to mortal man as when the blackness of human thought was the background. When the Blessed Master Himself was teaching divine realities, many of His hearers became restless even to repudiating Him and His teachings. (John vi: 66.)

One thing is certain, God does not, can not, keep on making "Churches," otherwise He would not be God. Humanity may err, but God, NO. He cannot be accredited with every new whim of religious thought which attracts the restless mind. He gave but One Faith, His dear Son prayed for but "One Faith, One Baptism',; but lo! the human mind has become the hot-bed of various "fancy religions." Any moment a new line of thought may become "a full-bloomed Church," no matter how strange or wierd the teaching. 'Tis not strange that to-day, amid the strong, swift stream of thought, some of even the children of the Church should be carried along by its influence, but, thank God, the Church does not rest upon the mind, or minds, of those whose mother she is, but the living, sustaining power of the Holy Ghost, upon the promise of the Blessed Lord, "*Lo, I am with you always.*" Just so in some broken-down parish, whose outlook seems most discouraging by reason of internal feuds, which have incessantly been tending to build up the kingdom of darkness, oft-times that same part of the Lord's vineyard blooms, and the fragrance of true piety ascends to the Eternal God. Now, it is *not* by reason of any previous evidence of parochial piety that the Life has continued, but only because the Holy Spirit came at Pentecost to the Church—to remain—to ever guard and protect the Bride of the Beloved Son of God.

So too, when, in A. D. 325, Arius denied the divinity of the Lord Jesus Christ, there rang throughout the Church the cry of pain. That cry reached the presence chamber of the Eternal God, and God protected her. 'Twas thus, again, when Macedonius denied the divinity of God the Holy Ghost in A. D. 381. Did the Eternal God forsake His Church then, in her hour of bitter agony? So to day, we need not fear, for any development of the human mind, however antagonistic it may be to the truth, with the Eternal God ever watching, the Holy Redeemer ever living to make intercession, the power of the Holy Ghost ever sustaining her. I firmly believe that not ten million Dr. Brooks could swerve the loyal sons and daughters of the Church of the Living God to sell their birthright. Let us live closer to her teachings, and practise them, more nobly fight against the power of sin. Let the faithful be more faithful, more loyal, truer to God, living those grand words, "the God we trust." Remember that when we say the Creeds we lie not, for we profess not, to believe in a Protestant Church, but 'the One Holy Catholic and Apostolic"

G. H. S. S.

THE DUTY OF THE FAITHFUL IN THE PRESENT CRISIS.

To the Editor of The Living Church:

Your clear-headed correspondent, W. D. Martin, has thought out for himself and stated anew something that I said in *The Church Weekly* nearly twenty years ago, *apropos* of a certain very pernicious pastoral letter—that if the bishops betray the Faith, it devolves upon priests and people to defend it. Now I suggest that we who still accept the Christian religion, defend it in a practical way and fight the adversary by faith and prayer. Let us at once make the Holy Eucharist the principal service of every Lord's day in all our churches. Let us say the Nicene Creed always after the Gospel, with the proper reverences at the Sacred Name and at the *Incarnatus*. Let us add the collects for Trinity Sunday and All Saints', after the collect for the day. Our forefathers in the Church of England did these things because they believed in Christ. The revival of them in the present distress would bear a like witness for ourselves. The surest way of fighting heresy and schism, whether they show themselves in their old form of a mutilated Christianity, or in their newer one of a thinly veiled infidelity, is with the old weapons of the Church. *Magna est veritas et prævalet.* This text, by the way, is quoted correctly.

B. R. BETTS.

Jamaica, N. Y., Aug. 9.

THE HISTORIC EPISCOPATE.

To the Editor of The Living Church:

I find these weighty words which I give below, in Bishop Perry's lecture, "Settlement of 1662," in "Church Club Lectures, 1890." They should be read by every Churchman:

"It is this belief in a three-fold ministry and the Historic Episcopate which alone justified the existence of the "Catholic Remainder" of the ancient Church of Scotland, and is the *raison d'etre* of the American Church, the child in lineal descent of the Churches both of Scotland and England. Apart from a belief in this apostolical succession, there can be no sin in schism, no possible check on the vagaries of that individualism and unrestricted right of association for religious purposes, which are the fundamental principles of every separation, past or present. This belief in an Historic Episcopate, a three-fold ministry, dating from the apostles' times, surrendered, we drift at once into the illusion of an invisible Church, in which all sects, all creeds, all shades of belief or disbelief, struggle and contend with one another, not only antagonizing, but refusing fellowship with each other, and yet all claiming to form one body in Christ—the Church which is His Body. Mindful of the lesson taught us in one of the latest utterances of the great Bishop of Durham, the scholarly and saintly Lightfoot, that in our yearnings or efforts for unity, 'we must not for a moment surrender the backbone of the Faith—the Historic Episcopate.'"

Let this extract be fully weighed and calmly viewed in the light of the recent consent of a majority of our bishops to the consecration of the Rev. Dr. Brooks as Bishop of Massachusetts, and, I ask, do not the consenting bishops, in this case, surrender the backbone of the Faith—the Historic Episcopate? "Actions speak louder than words," and surely in consenting to the consecration of a bishop-elect who has plainly declared that he does not believe in the Historic Episcopate, those thus consenting, surrender the Historic Episcopate?

After this action of the Church, how can the House of Bishops insist on the Historic Episcopate as one of the conditions of union?

In the present crisis, and it is one of vast moment to the Church now, as well as to the Church of the future, it is the bounden duty of all American Churchmen to be true to God, the Church, and themselves, and to define clearly their position, and to adhere firmly to it, for the sake of the truth and the advance of Christ's kingdom on earth.

CONSISTENCY.

AFTER THE BATTLE.

To the Editor of The Living Church:

The following extracts from the paper of the mission church of St. John the Evangelist, Boston, Mass., which is under the charge of Rev. Arthur C. A. Hall, and from an interview with him by a representative of *The Boston Post*, may prove of the highest interest to those who wish to maintain in its integrity the Catholic Faith.

ATHANASIUS.

DIOCESE OF MASSACHUSETTS.

Now that the election of the Bishop is finally settled by the consent of the House of Bishops, we may hope that all controversy will cease, and that all Church people will loyally accept the Chief Pastor who in God's Providence has been chosen, in accordance with the regulations of the Church, to rule over this diocese.

Many of us who were opposed to the election and regretted it, felt that when the choice had been made by so large a majority as to lift the election above a party victory, it would be a great misfortune if confirmation of the election were refused. For these two reasons among others: 1. When a man is elected to the Episcopate it hardly seems the right time to begin the exercise of ecclesiastical discipline. 2. The election was the choice independently of party lines, of a man of singularly noble and lofty character and of exceptional gifts, *in spite of* and *not on account of* certain views and peculiarities which many, even of those who voted for him, deplored. It was hoped that such matters might be left on one side in considering the confirmation as they had been in the election of the candidate. Whatever may be the personal preferences of our Bishop elect, we may be sure that in the administration of his new and responsible office, he will neither be regardless of the Church's rules, nor unmindful of the serious convictions of a large number of the clergy and people committed to his charge, and of whom as bishop he becomes the official representative.

The Rev. A. C. A. Hall, when asked if he could tell *The Boston Post* anything about the Catholic Defence League, replied: "We are not Roman Catholics, sir." After an explanation he said: "I think it possible there may be some such movement in the West. There are some extreme people out there. However, they would not come to me, for I was not sufficiently opposed to Dr. Brooks. Many of us could not vote for Dr. Brooks, but we sincerely hoped he would be confirmed. His opponents should have objected to Dr. Brooks as a presbyter, and should not have waited until he was nominated for bishop."

The Living Church.

Chicago, Saturday, August 22, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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THERE are several denominations which once held to infant Baptism. As a matter of fact, however, it is fast dying out among them. By the vast majority among them it has been given up. Some time ago, THE LIVING CHURCH called attention to the fact (a very significant fact), that among the Congregationalists of Michigan, there did not average one infant Baptism to a congregation, and that in the State of Illinois, the average was but little greater. Practically, infant Baptism has with them, in these States at least, become obsolete. We do not know what the statistics would indicate for the Methodists in this respect, but our impression is that it is pretty much the same in their case. It is at least safe to say that, among the denominations generally, infant Baptism is the exception, not the rule. The Baptists may make much of it. The fact is patent. Why should not these denominations give up the practice altogether? Logically, it has no place in their teaching. At the best, they regard infant Baptism as a mere consecration. The Scripture doctrine of the Sacraments they have lost sight of altogether, both as regards Baptism and the Holy Communion. In the one case it is only a consecration, and in the other only obedience to a command. The Baptists are, according to their system, logical and consistent, and they are the only Protestant denomination that is. If Baptism is merely a consecration of the child, then it is of little or no significance. If it does not make children members of the Church, then it had better be deferred until they can be made such. Practically, for the various bodies of Christians around us, it is so deferred.

THE Presbyterians have an entertainment and mileage fund for defraying the expenses of commissioners to their General Assembly. We are quite willing to learn of Presbyterians, or any one else, but we doubt whether, in this particular, we are likely to copy them. Of course, dioceses are free to pay the expenses of their delegates to the General Convention, if they choose to do so. Yet few are likely to. Nor do we think there is any urgent necessity for so doing. We have never yet seen any lack of those willing to be elected delegates. Quite the contrary. And so long as there are plenty of good men, both of the clergy and laity, who are anxious to serve the Church in this way, we do not see any necessity for holding out additional inducements. As a rule, those elected are those who can afford to pay their own expenses. When this is not the case, a way is generally provided. We have never yet known men to decline an election on the score of inability or indisposition to meet the expense incurred. If an entertainment and mileage fund were created, there might be, even more than there are now, those who would willingly offer themselves, but in that case, we might have an embarrassing wealth of candidates, and we doubt whether better delegates would be elected. Furthermore, it is to be remembered that our parishes have annual assessments in no small amount, which Presbyterian congregations do not have. And these, in a great majority of our parishes, are not easily met. Our opinion, decidedly, is that our diocesan councils will show their wisdom in endeavoring to reduce rather than increase these assessments.

THE *Eclectic* for August says: "The Rationalistic Propaganda in 'our Church' has become a fixed fact, and a most aggressive one, as will soon be found." The editor also indicates that this discovery may be made, if it has not been made already, through movements in the General Convention. Since the Liturgy, Creeds, and Articles of the Church, together with her constitutions and canons, are the true standards and tests of her character, it is to be expected that these formularies will, sooner or later, be made the point of attack. If the most solemn declarations of the leaders in the last Convention prove to have any binding effect in that of 1892, we may hope that for the present there will be no further attempt to keep the Prayer Book in "a state of solution." There are, however, canons which have already been seen to be valuable as a check upon the license of individualism, and which may be repealed or amended by "a bare majority." Forewarned is forearmed.

THE religious editor of *The Boston Herald*, in an article in which the LIVING CHURCH is greatly misrepresented, ventures the statement that "there is no Broad Church movement." The same article goes out of its way to extol Dr. Newton, and shows much more anxiety lest that individual should not be protected in his rights than that the Faith of the Church should be preserved intact. This is the same paper which spoke of the trial in Ohio as the "sacrifice of MacQueary." A leading Church paper expresses the hope and expectation that discussion will now cease, and that we shall have for many years an era of peace. We sincerely wish that such hopes might be realized if the peace desired does not result from an indifference to truth and a general deadening of conscience. But people can not be expected to shut their eyes and ears. Is it not increasingly evident that there are too many among the younger clergy who are deeply impregnated with the rationalism of the day? Are we expected to draw no conclusions and form no apprehensions when we hear the Creeds talked about as obsolete, at least in their literal and historical sense? or shall we remain at ease when we see books put forth under the authorship of priests of the Church or with their *imprimatur*, and running through successive editions, which have as their evident intention the sapping of every doctrine of the Faith? Are we to anticipate that Dr. Newton's lending library will educate sound and orthodox Christians? Nothing is more certain, as a fact of human experience, than this, that ideas and language which at first appear intolerable, will, if incessantly repeated without opposition or refutation, cease at length to shock the general conscience and obtain an influence which can hardly be successfully opposed. Thus, for instance, the new idea that, provided the words of the Creed are retained, a man may interpret it as he pleases, even to the utter subversion of what everybody knows to be its real meaning, has only to be repeated often enough, preached from pulpits without rebuke, artfully implied or directly defended in religious newspapers without indignant refutation, and behold! after a few years, the party which embodies that idea will be installed as a recognized "school of thought," claiming a rightful place in the Church. It was while men slept, that the enemy sowed tares.

ANGLERS AND ANGLING.

"Where falls the noisy stream,
In many a bubble bright,
Along whose grassy margin gleam
Flowers, gaudy to the sight,
There, silently I stand,
Watching my angle play,
And eagerly draw to the land
My speckled prey.

"And when the twilight with a blush
Upon her cheek, goes by,
And evening's universal hush
Fills all the darkened sky,
And steadily the tapers burn
In villages far away,
Then from the lonely stream I turn,
And from the forests gray."

The true angler is a philosopher. Patience is a philosophy, and an angler must be a very Job. But there is a deeper philosophy in the piscatory art than mere untiring vigilance over a "sink and bobber," or surveillance of a piece of red flannel artfully entwined about the fatal hook. Anglers are genial fellows, heartful of the humanities, ardent lovers of nature, humble devotees to flowers, haunters of shady nooks, worshippers of the pastoral life. Men of such mould are of the meditative turn, revelling in quiet fancies and thinking little sermons upon nature, their constant text, never envying the rest of the world its glare and bustle. Izaak Walton—pensive old Izaak—is the model of all anglers, with his "placid and benevolent countenance joined to gentle and unaffected manners," who would not harm a fly or a worm except for the necessities of his craft, yet of whom some most malicious fellow said, he was a very angelic and complacent old man who went about the world torturing fish!

But that is the argument of affectation. God made fish to be caught, and why should we not catch them? Answer that, ye tender-hearted!

And do you forget that the gentle Izaak himself said: "I am not of a cruel nature, I love to kill nothing but fish; and verily He that is called Wonderful gave them for nothing so much as the points of our hooks."

Perhaps our idea of the true angler would find few real embodiments now-a days. Perhaps we have no full-blooded inheritors of the spirit of Izaak Walton, in this age so antipodal to the rural simplicity and pastoral serenity of his day. But the race of anglers is not extinct. Grave bishops and doctors of divinity acknowledge the fascination of the art, and on hazy summer days, making *siesta* beneath the overshadowing arms of some tall tree, they have not seldom "waited for a bite," nor waited in vain, but triumphantly ended their day's sport with a goodly "mess" of the finny victims. They were not the worse for their fishing of men that they dabbled a little in the art piscatorial.

Some of our lawyers, and other

professional men, are noted as enthusiasts in the art. Many plump, nervy little trout are every year legally executed or medically killed, in the plashing streams that trickle down the great backs of the Appalachians, or that find their musical way into the waters of Superior.

Our anglers, we imagine, are not few. They are not rare to be met who would cry amen to a quaint old song of England, when it says:

"Oh! the gallant fisher's life,
It is the best of any;
'Tis full of pleasure, void of strife,
And 'tis beloved by many:
Other joys
Are but toys;
Only this,
Lawful is!
For our skill
Breeds no ill
But content and pleasure!"

It is well that the number increases, for we are firm in the belief that these amusements are elevating to the individual character, and beneficial to the community generally. How can it be otherwise? A man, for instance, in mercantile and mechanical pursuits, spends many months of the year in unceasing attention to his business; he is bent to a certain round of duties; he becomes a machine Pent up in a crowded city, where no real pleasure exists, except in the bosom of his family, he is over-wearied, and would soon sink from exhaustion of mental and bodily powers. Suppose that during the summer months he leaves the counting room or the work shop for the country:

"Only they who in sad cities dwell
Are of the green trees fully sensible."

—and here he may fill his soul with the beauty, variety, and glory of the scenery. He may find relaxation in hunting, if he choose—or, as we would advise him, in *fishing*. Let him become a "brother of the angle," don his appropriate costume, supply himself with every "implement of war," and go forth—not to battle, but to enjoy the most philosophic, most elevating, and sensible amusement which the scenery he views can give him. He will be a better man for it!

SERMON NOTES.

NOTES OF A SERMON PREACHED EXTEMPORANEOUSLY BY THE REV. A. W. SNYDER.

"By the grace of God, I am what I am." 1 Cor. xv:10.

The incidental biographical element of St. Paul's Epistles is one of their most fascinating characteristics. It is always interesting to watch the working of a richly-endowed human soul, especially to note the transforming power of great truths on a rare and noble nature. It is not often that we have the opportunity, and never more notably so than in the case of St. Paul. Nothing was further from his purpose than to tell of himself, and yet in the most natural, incidental way, he reveals to us the inmost secrets of his soul's life. In these Epistles of his, we see the desires of his heart, the processes of his mind, the ambitions, purposes, hopes, and fears that made him what he was. It is seldom more the case than in his Epistles to the Corinthians. The state of the Church in Corinth explains how it came about. St. Paul was its founder. He loved it with all the warmth of his noble nature. In his absence, grievous errors had crept into the fold, errors in morals, in doctrine, in discipline. It was rent with factions—a Pauline and an anti-Pauline faction. The Apostle took the matter promptly in hand.

Hence these two Epistles to the Corinthians. Even the most destructive school of critics acknowledge their authenticity and genuineness. St. Paul stoutly maintained his apostolic authority, unhesitatingly reproved the immorality and refuted the incipient heresy that characterized the Corinthian Church, and, justifying his course, was betrayed into some account of himself, and of the motives that moved him: "I speak foolishly;" "Ye suffer fools gladly seeing ye yourselves are wise." They were not wise; far from it. Their strife and boasting were anything but wise; yet it compelled him to give some account of himself and his motives, 2 Cor. xi. * * We have here St. Paul's own story of the case and his part in it. Nor this only: he reveals the secret of his grand career, and what he then said of himself applies to his life and labors generally from his conversion to his martyrdom. * * Every intelligent man must account for such a life; must have a theory of some sort with reference to it, and it must be an adequate theory, must explain the facts.

Consider the case: how man proposes, how God disposes; recall the main events in the life of Saul of Tarsus: how God prepared him for his great mission, the fact of his conversion, the marvellous influence of his subsequent career. How are you to account for it? What explanation can you give to yourself and to other men of such a life? We have in the New Testament two explanations of it—one, that of Festus, the Roman governor, and the other, that of the Apostle himself. "Festus said: Paul, thou art beside thyself; much learning doth make thee mad." The Apostle answered: "I am not mad, most noble Festus, but speak forth the words of truth and soberness." But the real secret of his life was declared in the text, when he said: "By the grace of God I am what I am," and "I labored more abundantly than they all, and yet not I, but the grace of God which was with me." Two things are to be emphasized, the first is that no man in all the world was so competent to tell the real secret of his life, as St. Paul himself; and, second, that as his theory is the only adequate one, it must be accepted as the only true one. He said: "By the grace of God I am what I am;" and if this was the case, then the life of the great Apostle furnishes indubitable proof of the truth of Christianity. * * * Furthermore, it is a sort of evidence that is corroborated and reinforced by ten thousand times ten thousand voices from that day to this; every Christian, from St. Paul's day to ours, has joined him in saying: "By the grace of God I am what I am"

Every intelligent Christian on the face of the whole earth to-day, gladly makes the same confession. Of the millions who truly own Christ as their Lord and Master, not one will ascribe to himself any Christian grace that possibly may characterize him; not one but will say with St. Paul: "By the grace of God, I am what I am." * * *

Do you ask for evidence to the truth of Christianity? If you had eyes to see, you might see it all around you in every life that is sanctified, and so in some sense glorified by the grace of God. * * * *

In fact, the world over, there are two sorts of human lives lived among men, the one natural, and nothing more; the other both natural and supernatural. The one class are simply what they are by nature and by circumstances, the others are not simply what they are by nature and environment, but as to all that is best and noblest in them, they are what they are, by the grace of God. In other words, they verify St. Paul's saying that: "If any man be in Christ, he is a new creature." * * * * Herein, too, every one should seek self-knowledge and self-judgment; for every man can, if he will, know whether he is simply the product of this life and world, or whether in any true sense there is that in him which is the product of divine grace.

IN INDIA.

BY THE REV. DUNCAN CONVERS.

II.

Caste in India raises the very largest subject, and one hard to explain to Western ears. The average American is likely to regard it as an absurd mixture of superstitions, queer social customs, and marriage rules, dependent on birth. If he be asked to point out what analogies to Hindu castes he can find at home, he is apt to say at first that there are none. After a little thought, however, he will instance the treatment of "John Chinaman" in California, the object of dislike to the laborer there and the subject of special immigration laws, all because of his birth; or the general position of the son of sunny Italy in New Orleans, whose blood makes him a possible member of the "Mafia," he thinks is like a "low caste" in India. Or he may say that the "Know-nothings" tried to make two castes here, foreign-born and native-born. Or he may say that the blacks and whites in the South offer a parallel. At least these are the examples which people have actually used in talking with me. One thing I notice, that all realize that birth fixes the caste to which a Hindu belongs. This, of course, is quite true, but ignores the most prominent aspect in a visitor's eyes. Birth admits a man to a caste, but you half forget how each man entered his own caste, in the much more obvious fact that caste and occupation, business, trade, are synonymous. If it were established by public opinion, by tradition, by law, or by religion, that every "John Chinaman" *must* run a laundry or work in domestic service, that every Italian *must* grind an organ or sell fruit, that a black man *must* be a farm laborer in the country or a barber or waiter in town, *then* we might indeed talk of a "Chinese caste," an Italian one, or a Negro. Trades unions give us a very close parallel to caste. Here is a list of the castes in Nasik, a district northeast of Bombay, which will make this plain: Brahmins, Prabhus or writers, Marvadis or traders: Lingayats, grain dealers; Kunbis, husbandmen; Pahadis, vegetable sellers; Sonars, goldsmiths; Shimpis, tailors; Sutars, carpenters; Kumbhars, potters; Lohars, blacksmiths; Kasars, dealers in copper vessels; Tambats, coppersmiths; Jingars, saddlers; Gaundis, masons; Telis, oil-pressers; Weavers; Rangaris, dyers; Guravs, drummers; Kolhatis, tumblers; Joharis, jewellers; Nhavis, barbers; Parits and Dhobis, both washermen; Ihangars and Gavlis, both shepherds; and a long list of smaller ones which include salt carriers, butchers, stonecutters, hunters, sweetmeat makers, tinners, liquor sellers, and so on. Besides, there are the "depressed castes," whose touch is deemed by the Hindus pollution, such as Mhars or watchmen; Chambhars or tanners; Mangs, ropemakers; Mochis or shoemakers; Bhangis, scavengers; and such like. In the beginning, old writers say there were but four castes: Brahmins, who followed intellectual pursuits and were the priests, lawyers, statesmen, and literary people of the community; Kshatriyas, soldiers, generals, and kings; Vaisyas, agriculturalists; and Sudras or servants; but as time went on, this simple organization of labor grew more and more complicated. It divided and subdivided until now whole volumes are needed to describe the single caste of Brahmins. Just as our "Knights of Labor" or "Brotherhood of Locomotive Engineers" will strike, so will the "mild Hindu" strike if his employer try to have him break caste rules. Let him hire a Mhar or a Mang, for example, to cook for his native household, if he wishes to discover that a strike can extend to the East. They understand the "boycott" quite as well as any nearer home. Their discipline over their own members is terrible. For a slight offence against their rules one may only be fined, *i. e.*: be forced to give the caste a feast, but for a serious offence he will be made an outcast—occupation wholly gone, his family shrink from him, shut out from his accustomed amusements, it means final ruin. The guides who went with us to the Karli caves were outcasts; we saw them stop at the door of a native house, staying out in the storm rather than brave the consequences of going in. At the time of my visit to Nasik the entire Hindu population was convulsed over the question of the readmission to his caste of an excommunicated Brahmin, whose offence was that he had accepted an office under Government which required him to go to England, where he *may* have tasted beef, and certainly was without the sacred waters of India. Most of their internal disputes are settled at a public meeting of the caste. Organized on the basis of a common occupation, enforcing their rules by strikes, boycotting, and by discipline of their members—don't you see how like trades unions they are? Before Mr. Bellamy wrote his "Looking Backward," or others penned their imaginary pictures of what will be when "organized labor" has worked for a century or two in this land, they might learn something from India. There, like organizations have ruled for centuries, and now number nearly 200,000,000, and are upheld by public opinion, practice, and religion. How have they succeeded?

Not at all to justify the hopes raised by their advocates, India is not a land where riches are equally divided. It is full of poor people, just above starvation. On the other hand, nearly

every one in health has work and pay—such as it is. Beggars abound; nor are all of them lepers, or blind, or helpless in some other way. Woman labor is common. It is rare to find any mechanic (as we might say) or craftsman, who saves money out of his wages. He lives in prosperous times; in hard times, he starves.

If the American in India can never forget that he is in a foreign land, he can no more forget that it is only the external dress which is new and strange, the deeper theories and ideas of life are surprisingly familiar.

I had several long talks with educated Hindus about caste. One was with a sub-judge of a Deccan district as we were together in a train going from Bombay to Nasik. As I do not remember to have ever seen in print a defence of caste from the native standpoint, let me try to give some idea of his line of argument: "We look on membership in a caste as a valuable possession to be bequeathed by a father to his son like any other property, and to be shared with his sons as he would share the food he earns. Don't your western fathers like to give their sons a share in their business? Besides, we believe in heredity, *i. e.*, that a son is likely to inherit his father's characteristics, even his little tricks of manner; and that just as pigeon fanciers can breed tumblers, so, in time, will certain families come by inheritance to be exceptionally good carpenters. Don't you, in the West, have any legal families, or clerical families, where every one enters a given occupation? We think it wisest to follow these ideas on a big scale. To us, you seem inconsistent in *not* following them out.

"You say that caste hinders individual advancement and improvement of one's condition. But we say it checks individual degradation and decay. And in an old land with great poverty, like India, we have more likelihood of a man's falling than of his rising. We think a boy is more likely to get on when he is one of a big organization, has a caste to help him, than where he has to start in life quite alone. Do you think differently? In India we have no poor-houses, no work-houses, no unions, where the government supports some of its people. Why not? Not because we have no poor, for we have plenty. But because our family life is so strong that the well-to-do care for the helpless, and if that should fail, there is the caste to take them up.

"Having never myself been in your land, I have no opinion as to how it would work there. No doubt some castes in their caste meetings to settle internal disputes, may make foolish rules and decisions. Still, they are the free choice of the majority who have to live by them. In some ways castes are little republics; usually, indeed, they prefer to follow their old ways. In other words, the conservative party generally out-votes the other, but not always. Every once in a while some reformer or other will arise to preach the abolition of caste, like the founder of the Sikhs; but the common sense of the nation—the public opinion of those who have tried it, remember, and not of strangers who are practically ignorant of its workings—has always rallied to its defence.

"Caste does not make it absolutely *impossible* to change one's occupation; it only makes it very hard. Some castes have changed their business; some of the old, historical ones have nearly or quite died out. For instance, the old Kshatriyas, or soldier caste, may be pure in some few families in the Northwest, but in most places it has died out. Still, for all that, we get policemen and soldiers. The native ruler at Indore, the Holkar, as we call him, is by caste a herder of goats. Scindia, the rajah of Gwalior, is a slipper bearer in caste, but both are kings, for all that. The glory of caste—and you as a padre sahib should agree with me—is that its organization protects the weak and helpless, and makes the strong bear the burden of them. It is social and industrial organization applied in a wholesale way."

That will give the readers of THE LIVING CHURCH some idea of why a Hindu holds to his caste and defends the system. It is a power whose force we can hardly realize. As it is one of the two essentials of Hinduism, its whole strength opposes Christianity. Overthrow it, and the religion it sustains would not last long What I saw and heard of it convinced me that it is not the power of the religion we call Brahminism or Hinduism which upholds caste; but on the contrary, it is the power of caste which keeps up the religious system. Here and there doubtless some proud Brahmin despises every low caste, and realizes all its possibilities for evil. But the latter is not without his own power. For example, near Ahmednagar you may see a Mhar, whose touch is deemed defiling, crouching as he passed the village well lest his shadow fall on the water and so render it unfit for use; but that same despised man is the arbiter in all disputes over boundaries; he holds an important place in all village religious rites. Attached to every Hindu temple here is the shrine of the *Mhar Dev*, who is worshipped by all classes, even by Brahmins, at the same time as the god of the chief temple.

Or again, so long as the health of the people is good, so long do the Mangs at Ahmednagar rank as the lowest of Hindus; but when cholera breaks out, they have their turn. Then they smear their faces with red lead and walk round the village, demanding and getting liberal alms, lest they be angry and bring the cholera goddess, whose devotees they are, to ravage the houses which refuse them gifts. Each villager brings one or two millet cakes and a potful of gruel, and subscribes to buy a goat. All are brought to the Mang at the rude stone which serves as the shrine for the dread goddess. He offers the goat to her and feasts on the mutton and the cakes. So one can go on. Each caste has its own prerogative and power. Under some circumstances each is in turn supreme or at least is powerful and necessary to all others. On the other side of the world we are apt to forget there are other castes than the Brahmins; how the caste protects the trade or business of its members, gives him society and amusements in its feasts at births, betrothals, marriages, and deaths, cares for him if unfortunate, provides him his wife; for which services he loves it. It is curiously like and unlike some of our newest, nineteenth century, American novelties. Will the fact that our trades unions are not based on birth, nor allied to religion, enable them to avoid the future which has come to the like organizations in India? The future will show.

A PRAYER FOR STRENGTH.

BY HARRIET MABEL SPALDING.

Give me more strength, oh! Lord, to-day, I ask,
Strength to fulfill each dear, appointed task;
As morning dawns, renew my failing powers,
Gird me with strength to meet the passing hours.

Give me more strength, oh! Lord, that freed from sin,
I may thro' Thee the mightiest conquests win,
And though I faint and fail, at last may gain
Far heights sublime; let me not plead in vain.

I plead, dear Lord, for strength from day to day,
That I may know Thy will and then obey;
Draw near, I pray, with healing in Thy wings,
And make my spirit strong in little things;

Strong to do right, defying doubt and sin,
Strong to go forth and in Thine armor win,
Though for Thy sake I breathe the furnace flame,
To rise unscathed and glorify Thy name.

When foes prevail, to Heaven I'll lift mine eyes;
Show me Thy cross, the signal of the skies;
"By this to conquer," be my battle song,
Quicken thro' me Thy cause and make me strong.

Give me more strength, more strength, I plead, I ask;
Hallow anew each dear appointed task.
Lord, in Thy strength my weakness I resign,
Till work shall cease and fullest rest be mine.

—*Selected.*

PERSONAL MENTION

The Rev. T. S. Richey, recently senior canon of St. Paul's cathedral, Fond du Lac, has accepted the rectorship of Christ's church, Chippewa Falls, Wis., and enters on his charge Sept. 1st. Please address accordingly.

The Rev. Johannes Rockstroh has returned from Europe and may be addressed until further notice at Fairview, Bergen Co., N. J.

The address of the Rev. C. S. Fackenthall is Pacific Grove, Monterey Co., California. All communications for the Secretary of the jurisdiction of Northern California should be addressed to the Rev. John T. Shurtleff, Auburn, Cal.

The Rev. W. W. Steel, rector of Christ church, Springfield, Ohio, has resigned, to accept St. Mary's church, Ardmore, Pa.

The Rev. Peter Wager, rector of Severn parish, Anne Arundel Co., Md., has accepted a call to a church in Virginia.

The Rev. J. B. Purcell, rector of St. John's church, Mt. Washington, Md., has accepted a call to Holy Trinity parish, Carroll Co., Md.

The Rev. Giles B. Cooke, rector of St. Mary's Whitechapel parish, Caroline Co., Md., has accepted a call to North Elk parish, Cecil Co., Md. His P. O. address is North East, Cecil Co., Md.

The Rev. I. M. Merlin-Jones has resigned the rectorship of St. John's church, San Bernardino, to accept that of the church of St. Augustine-by-the-Sea, Santa Monica, California. After September 1st, letters should be addressed accordingly.

The Rev. E. R. Richardson, having accepted charge of Trinity church, Bonham, and St. Mark's church, Honey Grove, Northern Texas, his address hereafter will be Bonham, Texas.

The Rev. F. D. Lobdell, has become an assistant priest at St. Mark's church, Philadelphia. The Rev. Frank A. Sanborn, of the same parish, has been elected rector of St. John's church, Woodside, Newark, N. J.

TO CORRESPONDENTS.

B. A. W.—See article on University Extension in our issue of July 4th. 2. There has been no official action, we think, though individual recognition has been quite frequent. 3. Sadler's Second Adam and New Birth.

A DEACON-IN-CHARGE.—A deacon cannot pronounce absolution or give benediction. The latter may be cast in form of a prayer at the end of the service. He may baptize infants in the absence of a priest. When he is in charge of a parish, it has been the practice to baptize adults and solemnize matrimony, under dispensation which the mission to a parish has been construed to convey.

OFFICIAL.

RETREAT FOR THE CLERGY.

A retreat for the clergy, conducted by the Rev. Wm. D. Martin, will be given at the Cathedral of All Saints', Albany, N. Y., from September 16th to 19th. Expenses, $3.00. Clergymen intending to be present will please notify the Rev. Canon Fulcher, Albany, N. Y.

OBITUARY.

HUDGINS.—Entered into Paradise, Monday, August 10th, 1891, Mrs. Sarah James Hudgins, mother of the Rev. C. B. Hudgins, at the residence of her husband, Captain Robert K. Hudgins, No. 173, Freemason St., Norfolk, Va., aged 75 years, 3 months, and 28 days. "Humble as a little child," and all through her earthly life manifested that "charity that thinketh no evil."

COX.—On Tuesday, August 4, 1891, at Glen Cove, Long Island, Daniel Townsend Cox, in the 92nd year of his age.

"Father, in Thy gracious keeping,
Leave we now Thy servant sleeping.

SNOW.—Entered into the rest of Paradise, in Tuscaloosa, Alabama, August 5th, 1891, in the 87th year of her age, Mrs. Abby Hazard Snow, widow of Henry Adams Snow.

LITTLE.—At Nantucket, Mass., Saturday, August 8th, after a well-spent life, fell asleep in the true Faith, William Henry Little, (the father of the Rev. Edward P. and Arthur W. Little) in the 86th year of his age.

"Eternal rest grant him, O Lord, and let light perpetual shine upon him."

HARRIS.—At Sewanee, Tenn., Aug. 7th, 1891, Ethel, daughter of Rev. John A. and Ellen C. Harris, aged sixteen months.

APPEALS.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

We still require fifty-five thousand dollars in these closing weeks of the fiscal year to meet payments Sept. 1st. Contributions this year have been larger than usual but legacies have been less, and the work has increased. Support of sixteen bishops and a thousand missionaries besides schools, hospitals, orphanages, is a sacred claim upon us. Should we not all feel personal responsibility and each help that God's work be not hindered nor embarrassed, but maintained and refreshed. WM. S. LANGFORD, General Secretary.

ACKNOWLEDGEMENTS

The Rev. E. P. Wright gratefully acknowledges the receipt of the following sums for the Bishop Knight Memorial Church: Bishop Rulison, $5; Bishop Whipple, $10; Mrs. F. Boyd, $5; Mrs. F. Bosworth, $50.

Milwaukee, Aug. 14, 1891.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise $5,000 to endow the scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

MISCELLANEOUS.

WANTED, an experienced physician for a large boarding school. He must be a Churchman, single, and able to give instruction in Physiology, etc. Address PHYSICIAN, care of THE LIVING CHURCH.

HIGHLY successful vested choirmaster and tenor soloist desires position. TRANAH, Kankakee, Ills.

A CLERGYMAN (English Graduate) is open to receive boys from 8 to 14, to board and educate, with preparation for business or College, in his own family. Thorough grounding in all subjects. Special attention to backward or troublesome boys. For terms, address SIGMA, Leechburg P. O., Armstrong Co., Pa.

ORGANIST and choirmaster desires position. London experience. Very successful. Energetic and careful worker. Highest references. MUSICUS, care LIVING CHURCH.

WANTED, a musical clergyman, priest or deacon, capable of taking charge of a good vested choir, in the diocese of Chicago, in addition to ministerial work. Salary $1,000. Address, with references, CHURCH CLUB, 103 Adams st., Chicago.

A MATRON wanted in a school for 40 boys. Must be a lady with best references, who has had experience, and with some knowledge of nursing. Address Box 39, Ampersand, Franklin county, New York.

THE Rev. William D. Martin, M. A., rector of the church of St. Michael and All Angels, Anniston Ala., desires to receive into his family six young ladies to be prepared for college under a Wellesley graduate. New stone rectory, with all modern conveniences, large grounds, mountain air and water. Session to begin October 1st.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.) hot water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

THREE HARVEST EXCURSIONS.

The Burlington route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25th, and Sept. 15th and 29th, Harvest Excursion Tickets at *Low Rates* to principal cities and points in the Farming Regions of the West, South-west, and North-west. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—AUGUST, 1891.

23.	13th Sunday after Trinity. (Red at Evensong.)	Green.
24.	ST. BARTHOLOMEW.	Red.
30.	14th Sunday after Trinity.	Green.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

Popular as well as professional interest in the epic-musical drama of Wagner is become so deep and intelligent that some account of the Bayreuth Festival, instituted by the great master, and, since his decease, conducted under the personal administration of his widow, daughter of Listz, will prove acceptable. The Festival, hitherto biennial, is henceforth to be an annual. This is demanded by the concourse of musicians and amateurs which has long since suffered disappointment, on account of the very limited seating capacity of the building which Wagner restricted to an ideal audience, "fit though few." Now thousands are unable to procure tickets, which were exhausted months ago. It is already apparent that visitors for the next season must secure their tickets long in advance, or lose the Festival.

Parsifal is Wagner's last and crowning composition. It is supremely mystical and religious, and is built upon the ancient legend of the Quest of the Holy Grail, around which the great English Laureate has grouped his grandest p ems. We condense this account from the New York correspondence of an eminent musical critic, Mr. Henry T. Finck:

The Bayreuth performances always begin at 4 o'clock in the afternoon, and last till about 10, with two one-hour intermissions for rest and supper. Accordingly, this afternoon, [July 19] at 3, a procession of carriages and pedestrians lined all the way from the town to the hilltop, where the Wagner theatre is situated conspicuously, commanding a fine view of mountain scenery. Scores of carriages had to be brought over from the neighboring city of Nuremburg for the festival weeks, and an express train leaves Bayreuth for Nuremberg after every performance.

The question is constantly asked why Wagner chose a small country town with such insufficient accommodations for his festivals, instead of a capital like Munich or Berlin. The superbness of the location partly answers this question, but Wagner had other reasons. In a large city there are a thousand counter currents of business and pleasure, while at Bayreuth the festival is everything, and the appetite remains fresh for the musical feast. Twenty years ago Baden-Baden offered Wagner a charming free site for a theatre, but he preferred Bayreuth because it lay in the domain of his generous patron, King Ludwig, and here he could carry out his ideals in every detail.

No lover of Wagner's music has ever regretted a trip to Bayreuth. Not only is this the only place where 'Parsifal" can be heard, but in other operas the same singers and players and scenery elsewhere would not produce the same effect as here, owing partly to the invisible orchestra, which mars no illusions and never drowns the voices of the singers; partly to the small auditorium in which the facial expression of the singers is not annihilated by distance, and partly to the novel proscenium-arrangements which give to the scenery a truly spectroscopic vividness. This distinctness is largely due to the darkening of the auditorium. * * * * In "Parsifal" everything is perfect. Here there are no flimsy makeshifts. The sky above, and even the grassy meadow on which the actors walk, are painted with a realism that results in a complete illusion: and the transformation scene, where Parsifal and Gurnemanz apparently walk through the changing scenery, is a marvel of stage mechanism. The processions under the dome and the gradual glowing of the holy cup as the King holds it in his hands, are like canvases of the old religious masters, that, like Galatea, have come to life. No wonder that Wagner's stage scenes have inspired eminent German artists to paint some of their best pictures, as Wagner's face inspired Mr. Hubert Herkomer to paint one of his best portraits.

As regards the music of "Parsifal," I have come to the conclusion, after hearing it seven times at three festivals, that it is not only the most marvellously constructed score in existence, but that in it Wagner's ideal union of music, poetry, action, and scenic or pictorial effect, comes nearer perfect realization than even in "Siegfried." Never was his imagination more creative than when he penned "Parsifal" at the age of 67; and the song of the flower maidens is still as fresh and spontaneous as that of the sirens in "Tannhauser," and of the Rhine maidens in the Trilogy. How marvellously the action heightens the power of the music is strikingly shown in the scene where the wizard Klingsor hurls his spear at Parsifal. As it flies through the air, the orchestra is hushed except the harps, which play a rapid *glissando* up through the three octaves. In the concert hall this would seem an ordinary trick of virtuosity, while here every one is thrilled by the appropriateness of the musical accompaniment to the flying spear.

In one respect this year's performance is better than ever. The chimes from the invisible Grailsburg have hitherto been disappointing; they were too high and not in tune. Now they have a fine effect. They are solemn and deep, and carry out in full the intentions of the composer.

It was difficult to prevent applause, which is still rigorously prohibited at Bayreuth. So the performance was heard in a silence which made some of the musical passages overpowering in their intensity. Half of the German portion of the audience were in tears, mercifully concealed by the gloom in which the auditorium is kept. This subdued darkness immeasurably heightened the scenic effects, thrilling in their realistic beauty.

It is needless to say that the long work was listened to by all with something akin to devotion. To those who have heard only the performance of fragments in a concert room it was a revelation.

The strained attitude of attention was most agreeably relieved by the intermission of an hour between acts, when the excited audience poured out of the theatre into the adjoining gardens and gave expression to their pent-up emotions.

Many of our readers who have followed the career of young Max Alvary, as leading tenor in the Metropolitan German Opera Troupe under Herr Seidl—a career literally begun in New York, and within a few years matured into a celebrity, European as well as American—will have pleasure in reading passages from Mr. Finck's second letter:

Max Alvary, of all the artists assembled today at Bayreuth, the most popular in America, is rapidly becoming the most popular Wagnerian tenor in Germany. He lives in a charming villa near the Wagner theatre, and from his windows commands a grand view of the Franconian Mountains. His rooms are adorned with the trophies of his vocal triumphs in a dozen German cities. His shelves are filled with books on the history of music, costumes, and acting, Wagner's works complete, and critical essays which Alvary studies carefully. He did six weeks' hard labor on the character of Tristan before the festival. He had never appeared in that part, having promised Mrs. Wagner not to sing it before he could do so at Bayreuth. There was great excitement in Munich last winter over his Tannhauser, and the house for all his performances was sold out a week ahead. This is unprecedented in Munich, and the old Wagner Society wrote an official letter to him, which I have seen, and in which Alvary is pronounced the greatest of all Tannhausers. The critics unanimously indorsed the verdict of New York, and praised his resonant voice, his fine stage presence, and his realistic acting, which they declared to be inimitable in the "Forging of the Sword" in "Siegfried." Like Seidl and Fischer, Alvary gives the impression of being an artist who cares more for his art than for personal success, and hence he is all the more successful personally. The performance of "Tristan and Isolde," one of the severest of Wagner's creations, brought together an audience remarkable for its enthusiasm and the emotional interest with which it followed every note. The Americans, devoted to Alvary, mustered in full force, and their feeling for their favorite at times threatened to break through the rules of the theatre. Wagner and his law still reign in his house. As only at Bayreuth, real and profound emotion was manifested throughout the performance. Ladies were weeping in all parts of the house, and strong men were unable at times to conceal their feelings. After all is said and done, the most powerful element in the production of these effects was the invisible, but ever-present and soul-compelling orchestra.

Once more our Church educational work is indebted to the munificence of the Rev. Charles F. Hoffman, D. D., of New York, who has recently presented another generous gift to St. Stephen's College, Annandale, N. Y., of $25,000, for endowment of a classical professorship, and who further proposes to be one of ten who shall raise a fund of $1,000,000 for the permanent endowment of this young college. There are dozens of millionaire laymen in the diocese who could spare $100,000 each without the slightest inconvenience to their current incomes, and such men should not be outstripped in well-doing by the Hoffman brothers, who thus far are a long way ahead in the matter of open-handed benefactions. While they are the wealthiest clergymen in the American Church, and not unlikely in the whole Catholic Church, their fortunes are insignificant when compared with those of the Astors, Vanderbilts, Gerrys, Goelets, Huntingtons, and many others among our laity. Yet the Hoffman family may almost be said to have rebuilt and endowed the General Theological Seminary through their munificence and personal influence; the new church of All Angels', in upper New York, is the personal gift of Dr. Charles Hoffman, amounting to about a quarter of a million dollars, while he must be accounted as the most munificent benefactor of St. Stephen's. There is room in plenty for our over-rich laymen in this supreme privilege. And it may not be amiss to mention the Fund for Aged and Infirm Clergy, which is one of the most beggarly and straitened in the diocese, and, for that matter, throughout the entire Church. "The gold and the silver are mine, saith the Lord," and yet aged and disabled priests, and too often their impoverished widows, are turned out to mendicancy and hopeless distress at the last. How many of our laity are there with annual incomes exceeding $1,000,000, who are spending half a million, and more, yearly in voluptuous extravagance on land and water, at home or abroad, to the harm and hurt not only of themselves and their household, but to the community that suffers under such cruel waste, or is demoralized under the perilous example.

In this connection, it is good to make mention of the recent decease of the Rev. Charles Wilson Morrill, better known as Father Morrill, and the founder of the whilom church of St. Alban's, and the pioneer in advanced liturgic ritual in New York. An inheritor of Miss Mary Caroline Marx, one of the two wealthy spinsters who bequeathed their fortunes to Fathers Morrill and Bradley respectively (the latter since became a Romish priest). Father Morrill's distribution of his estate proves quite as creditable to his memory, as serviceable and helpful to the Church and her charities, as any one may see who will read the memorandum of his bequests given in our Church News columns for Aug. 8th, making a total of $146,000. Who could have devised a more Christianly, humane, and beautifully proportioned scheme of *post-mortem* beneficence! Let his surviving brethren, in all gentle reverence, join from the heart in a *Requiescat in pace!*

It is officially announced that the trustees of the cathedral of St. John the Divine, New York, at a recent meeting formally accepted the designs of Heins & Lafarge, with a single exception, the least desirable of "the four" entered for the final competition. Setting aside the splendid plans of Mr. Wood, Mr. Gibson's, which did not survive the first competition, would have proved incomparably better.

MAGAZINES AND REVIEWS

Cassell's Family Magazine, Cassell Publishing Co., New York, caters with singular intelligence for a wide range of readers. Two clever serial stories, with three complete and readable ones, are certainly enough for the lovers of fiction. Then there is a tempting array of agreeable and instructive miscellany, including a monthly "Garden" paper, always seasonable and suggestive; "What to Wear" chapter, or "Chit-chat on Dress;" "The Gatherer," which supplies recent scientific discoveries in a popular manner; supplemented by a really interesting song, or ballad, with pianoforte accompaniment, with well-digested "Literary Notes,"—constituting a monthly *ensemble* of unfailing interest. The illustrations prove an admirable attraction, representing some of the best English artistic work, especially in "figure" and architectural studies.

The Art Magazine, Cassell Publishing Co., New York, has a page-plate etching for its frontispiece, "Romance without Words," etched by James Dobie, after a picture by William Thorne, an American painter. The subject is artistic, and in a vein of refined sentiment. A young, sweet-faced girl, very much alone, and lost in her reverie, is picking out some familiar music that stirs her remembrance, on the strings of an old-fashioned virginal or zither lying in her lap. The composition is graceful. The opening paper is devoted to "The Portraits of William Makepeace Thackeray," with nine illustrations from busts, drawings, and paintings, beginning with a bust modelled by J. Devile (1822) when he was a lad eleven years old, and ending with a statuette-study by Sir Edgar Boehme, in 1860, which was finished shortly after Thackeray's decease. He is represented at the various stages of his career at brief intervals; a condensed sketch of his life and its successive stages of literary advancement adding not a little interest. He was the most remarkable and striking personage of all his brilliant contemporaries, with his inimitable air of high breeding, his commanding brow, his oracular eyes, and a veritably speaking countenance, that, in Sir John Gilbert's portrait, reminds us strongly of Benjamin Franklin. No biography of the great novelist and essayist will be complete without this illustrative portraiture, and the Cassells have here rendered a permanent service to literature,—as in the instance of the Ruskin series some months ago—in this artistic presentation of one of the greatest novelists of the century. The finest idealization among them will be found in the bust of N. Burnand. The principal papers following: "The Maddocks Collection at Bradford," with six illustrations after excellent examples of modern painters, the most spirited being "The Sword Dance," by P. Ivanovitch, and "The Artistic Aspects of Figure Photography," with illustrations of composition-studies executed by Mrs. F. W. H. Myers and Mrs. Cameron, who have gained special distinction in this line; Mrs. Cameron's "Rose-bud Garden of Girls," showing a group of faces in the true Botticelli type, such as Burne-Jones, Leighton, and Poynter have drawn again and again. "The Monthly Record of American Art" is just generous, and appreciative, while

exhibiting its numerous successes at the great Paris exhibitions: the works of Whistler, Alexander Harrison, Sargent, Dannat, with the Misses Trotter and Lee-Robbins, and others, commanding high critical rating.

The Portfolio, edited by Philip Gilbert Hamerton, London and New York, Macmillan & Co., has the editor's sixth paper on "The Present State of the Fine Arts in France," for its leading number. Nothing can be finer than the fairness, breadth of knowledge, and appreciation, and sound æsthetic insight with which he pursues his subject, which incidentally develops critical comment on the masters in the department of landscape, cattle, and rustic genre, as Van Marcke, Troyon, J. F. Millet, Jules Breton, Rosa Bonheur, with others now passing their meridian. He remarks: "Both the human and the landscape interest in rustic art are of an inferior kind. The best quality of it is a kind of poetry which in the best works pervades the whole subject. The French mind is generally favorable to this kind of poetry; it is not favorable to the grandest landscape. If all Frenchmen could read English, few would appreciate Mr. Ruskin's chapters on 'Mountain Gloom,' and 'Mountain Glory,' but thousands of Frenchmen are in perfect sympathy with the landscape sentiment of Virgil. . . . The greatest danger of the present French school is a vulgar realism. Troyon was a very vigorous painter, with a strong grasp of reality, but the poetical element in his art preserved it from this evil. As for Millet, who composed generally with extreme care and who infused the poetical or sympathetic sentiment into even the slightest of his works, he had no need to seek inspiration from Virgil, being his own poet. Millet was a poet who observed reality, and an artist who did not forget art in the presence of nature." The entire paper (and series) is marked by this rare depth of sympathetic insight. The usual three page-plate etchings are unusually interesting—the frontispiece, a spirited transcription, by Toussaint, of "The Hayfield," Jules Dupré; "Head of a Lion," by Herbert Dicksey; and "Innsbruck," from a water color drawing by Clarkson Stanfield, R. A. The incidental illustration reaches the current range of excellence.

THE BROAD CHURCH, OR, WHAT IS COMING. By the Rev. H. R. Haweis, M. A. New York: U. S. Book Co.; Chicago: A. C. McClurg & Co.

If any one wishes to know what the Broad Church programme is when translated into popular language by the average representative of the party, this book will satisfy him. We learn from the writer that Robert Elsmere made a great mistake in leaving the Church when he found that he could no longer believe or teach its fundamental doctrines; that there is a better way, namely, to remain in the Church, if you can obtain immunity, and do your best to undermine and upset its doctrines. This programme is set forth with the utmost frankness, and its honesty is ingeniously defended. The author even has the supreme audacity to allege the example of St. Paul and of our Lord Himself. As to the Creeds, the underlying idea is that nothing is true save for the time being. The Athanasian Creed and the theological statements of the 39 articles upon the Trinity and Incarnation are dismissed with contempt, and this by a man who is obliged by a law which he has promised to obey, to recite the first on certain fixed occasions, and has signed a declaration that he "*believes the doctrine of the United Church* of England and Ireland as set forth [in the second], to be agreeable to the Word of God." The author appeals to the ordinary practical mind, but we feel very sure that such a mind, before it is befogged by the misty ethics of such teachers as Mr. Haweis, will reject such a position as contrary not only to good morals, but to common sense, and if extended to similar cases outside the religious sphere, subversive of the principles upon which men proceed in business, society, and politics. The book shows elsewhere a great deal of ignorance of theology as it has been treated by the great Christian writers from the Fathers down to the present day. This enables the author to make out a development which has no foundation in fact. With reference to the history of the formation of the Creeds he is similarly ignorant or regardless of the plain facts of history. He states his new discoveries in exegesis with the most self-satisfied dogmatism, and does not hesitate to sacrifice the good sense of the Evangelists by assuming that they could write down opposite accounts of the same thing, on the same page, and never see it. As is usual with this school, the residuum of religious teaching which remains after the "ignorance" and "barbarism" and "superstition" of Christianity have been swept away, is so small as to make one wonder why a "Church" should be necessary to teach it. The inevitable tendency upon a thoughtful mind is to a preference for the high-minded heathen philosophers over the narrow, illiberal, and superstitious fathers and theologians of the Christian Church. Assuredly "what is coming" to those who accept the writer's general train of thought is no new interpretation of the Christian religion and revision of creeds, but the refusal to accept the first as the absolute religion, and the rejection of the other altogether. It is not said that the Creeds of the Church have ceased to be intelligible in the sense in which they were written, and in which they have been held throughout the centuries, but that that sense itself was erroneous, and, therefore, if the words are to be retained, a new sense must be given them in accordance with "nineteenth century thought." It will perhaps be acknowledged that twentieth century thought will not be in all respects that of the nineteenth. The sense imposed now will therefore be outworn in a hundred years, and another must be substituted. But this is to make religious truth a very shadowy thing indeed, the varying product of human thought. Most thinking people, we should suppose, would grow tired of such trifling with antiquated formulas, and insist upon the right of every man to make his own creed. The idea of a divine revelation declaring to men a knowledge which they could never achieve for themselves, unchangeable as God is unchangeable, and absolutely authoritative because it is from God, disappears entirely under this treatment, and Christianity takes its place with other religions and philosophies. Out of them all men may take what commends itself to their minds, and leave the rest. But we cannot believe that many teachers will long continue to confuse honest people by using Christian phraseology to express the product of their own thought when that thought is entirely opposed to anything which such phraseology has hitherto conveyed. We can understand a Huxley or an Ingersoll, and respect the logic of their position, if not of their method, but we cannot understand an Haweis or a Newton.

OLD TRUTHS IN NEW LIGHTS With Other Sermons. By T. G. Bonney, D. Sc. New York: James Pott & Co.; Chicago: A. C. McClurg & Co.

This volume contains the Boyle Lectures for 1890, on the "Present Conflict of Science and Theology." The general lines of thought as expressed by the author at the close of the first lecture are these: "To insist that the conflict of theology and science is only man's putting asunder of what God hath joined; that the difficulties which are often felt at the present day cannot be solved by the method of no-theology any more than they can be satisfied, unless we repudiate the use of reason, by blind submission to authority; that we are not compelled by logical necessity to follow either the path which leads to a general negation of religious belief, or that which leads to unreasoning credulity; that here, as so often in human affairs, the *via media* is the safe, because it is the right way." The place and necessity for revelation is vindicated; the validity of miracles maintained; the divine and supernatural character of that revelation which the Scriptures present to us is insisted upon; it is asserted that Christianity alone gives an intelligible interpretation to the existence of evil and suffering; and finally, that a morality built purely upon science could never agree with the ideals to which the most civilized races have attained, in regard to self-sacrifice, chastity, and the protection of the weak, the sickly, and the insane. The author does not believe that "the exaltation of altruism" can be logically combined "with the negation of God," or that such a combination can ever be made to succeed practically. The lecture in which these points are treated—the concluding one—seems to us the most valuable of the series. The other discourses included in the book are also of living interest in connection with the questions of the present day, especially those upon the "Inspiration of Scripture," the "Growth of Jesus," and the "Demoniacs of Gadara." The author belongs to that Cambridge school which desires to reconcile the critical spirit with substantial orthodoxy, very much in the same line with the writers in *Lux Mundi* at Oxford, with whom, however, Dr. Bonney has very little patience. It still remains to be seen, both in the one case and in the other, whether such a position can be logically sustained. Dr. Bonney treats the Church with scant courtesy, and we should suppose would be obliged, upon his principles, to reject such books of the Scripture as do not correspond to some inner light; but as we observe that he fixes the date of the latest book of the Old Testament as not more recent than B. C. 420, we assume that he has not accepted the view of some critics that the Prophecy of Daniel was written in the time of Antiochus the Great. These additional sermons, which indeed occupy more than half the volume, are of high interest to those who desire to know how the minds of thoughtful men are working who have been influenced by the discussions of the day so far as to reject what some of us may still regard as necessary safeguards of the Faith, and yet have determined that they cannot reject the religion of Christ. We may not accept their positions, some of which are far from assured, but it is useful to understand what they are endeavoring to accomplish.

MEMOIR OF THE LIFE OF LAWRENCE OLIPHANT AND OF ALICE OLIPHANT, HIS WIFE. By Margaret Oliphant Wilson Oliphant. In two volumes. New York: Harper and Brothers; Chicago: A. C. McClurg & Co.

We have here a fascinating biography of a most remarkable man. The career of Lawrence Oliphant, with its varied phases and vicissitudes, is a new illustration of the truth of the saying, "Truth is stranger than fiction." It is hard to fit such a personality into the practical and prosaic atmosphere of the nineteenth century. The life and character of General Gordon alone presents conspicuous points of resemblance, and not the least interesting episode of the biography before us is that in which these two unique personalities are brought for a short time into congenial contact. We are not surprised to hear that they were called "the craziest fellows alive." But surely Gordon was never half so "crazy" as Oliphant. When we have mentioned in barest outline the leading facts of this adventurous and varied career,—that Oliphant was born at the Cape of Good Hope, went to school in England, exchanged, through the misjudgment of his too indulgent parents, a university career for a tour in Europe, was practising law at twenty in Ceylon, hunting elephants in India, studying his profession in London and Edinburgh a little later, travelling in Russia, secretary of legation in Washington, superintendent of Indian affairs in Canada, going to the Crimean war in a semi-official capacity, joining one of Walker's filibustering expeditions to Nicaraugua, going with Lord Elgin to China, throwing himself into Italian politics at Turin in 1860, secretary of legation in Japan where he was nearly assassinated, travelling in European Turkey, mixing with the Polish insurrection in 1863, and again in the Schleswig-Holstein war in 1864, lecturing in Scotland, elected to parliament, joining a communistic settlement at Brocton, N. Y., where he spent a novitiate of three years as a farm laborer, correspondent of *The London Times* during the Franco-German war, marrying, separating from his wife at the command of his religious chief, head of a cable company in New York, breaking with his religious community and re-uniting with his wife, plunging into projects for the restoration of the Jews to Palestine, travelling in Egypt, finally settling in Palestine; and with all this a ready and voluminous writer and pungent critic of society, and full of a lofty religious spirit, which, for lack of a solid foundation early in life, led him into incredible vagaries, with finally, without doubt a touch of insanity, destroying his prospects and bringing a sadly unnecessary blight upon his own life and that of his faithful wife;—the reader will be prepared for the remarkable narrative of these volumes, in which every transition is like the turn of a kaleidoscope. It is sad to reflect how much a man of such consummate ability and unbounded resources might have done for his generation, had his capacity been seconded by a well-balanced judgment. No small part of the value of the book, however, consists in the light which it throws upon the origin and meaning of some of the more mystical religious movements of the period which have been so little regarded by those who represent the swelling tide of nineteenth century thought.

THE DOCTOR'S DILEMMA. By Hesba Stretton, author of "In Prison and Out," etc. New York: Dodd, Mead & Co. 12mo, pp. 547.

The good lady (Miss Smith), who writes under the *nom de plume* just given, enjoys a well-earned popularity. In the present volume, though the plot is intricate, yet it is well worked out. The story abounds in adventures, hair-breadth escapes, noble deeds of devotion and love, and the like. The moral tone is above the average of modern popular novels, and the book winds up in orthodox fashion, in having the wicked punished, and the good rewarded. Taken as a whole, we commend it to our readers who wish for good light reading in summer-time.

In addition, we have from the same publishers two other novels. One is Mrs. Barr's latest story, entitled, SHE LOVED A SAILOR, (pp. 459); the other is a translation, by Mrs M. Carey, of Kraszewski's story with a purpose, entitled, "JERMOLA" (pp. 266). Without going into particulars, we have no hesitation in recommending these as companion volumes to "The Doctor's Dilemma."

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THE HOUSEHOLD.

TO AN IRIS.

BY MARY R. E. ROBINS.

The stately Iris stands, a king of flowers,
In purple cloak of velvet, satin-lined,
With golden circlet, crowned by Nature's hand,
Far fairer than bestowed on kings of men,
And what our kings oft lack—*a heart of gold*.

Translucent, regal flower, that Trinity
Doth teach—thy petals ranged in triplicate—
Thou, in thy purple glory, dost recall
That other purple robe—the robe of scorn,
Wherein our King of kings was once arrayed,
And after gave the largesse of His love—
Atonement for the sins of all the world.

O flower of spring, thy radiant beauty shows
A perfect growth, that we may grow thereby,
And, looking upward to the Light of lights,
May shine in heart and deed, still growing on,
Until the Autumn of life's season come.

Perchance, hereafter, we may meet again
In heaven's fair garden; though we fade on earth,
Yet shall we live; with GOD is nothing lost:
He who from dust by His creating hand
Hath raised up me and thee to do His will,
Is able so again to bid us rise,
Beatified, immortal, to the skies.

MR. FAYERBROTHER'S CALL.

A CANDIDATING STORY.

BY THE AUTHOR OF "THE LOST BARREL."

CHAPTER VI.—THE NEW RECTOR.

The Reverend Matthew had written the commodore at the last that he should arrive at Norrington alone on Saturday night. His family and household goods he should not move until the following week. And he requested that no provision be made for his entertainment; he preferred to go to the hotel. The hospitable commodore was, on certain accounts, easily able to reconcile himself to this arrangement; but he did not fail to be at the station to receive the new rector and conduct him to his quarters. His impression of the stranger, this time, was at once and entirely satisfactory. This dignified gentleman in his English-cut clerical clothes and silk hat, and with his grave, kindly face, was the man he had looked for on a former occasion. He wondered, as they exchanged greetings, that he had ever taken the Reverend Mark for the Reverend Matthew. He led the clergyman by an unusual way along the railroad and up an alley to the hotel; and having, as it were, concealed him there, he turned his own steps slowly homeward, nervously revising, as he went, the sentences with which, at tea with his sister, he proposed actively to inaugurate the course of duplicity which he had laid out for himself.

"So he wouldn't even come over to tea with you?" said Miss Temperance, while the commodore was putting a slice of tongue on her plate. Miss Temperance, it will be remembered, had no idea but that it was the Reverend Mark who had arrived.

"No," answered the commodore, "he's pretty independent, I guess."

"Humph! We were made aware of that fact the Sunday he was here. He is *too* independent in some things, I'm afraid." After the Reverend Mark had departed, and when the clearness of her vision was no longer impaired by the glamour with which his brilliant talents seemed to surround him, Miss Temperance's doubts had returned thickly upon her, and more than once she had found herself distinctly regretting having—at least so readily—consented to his call.

But when the servant had been dismissed, the commodore nerved himself with a deep draught of breakfast tea, and solemnly set out to declare—so far as now he must—the real state of things.

"Tempie, we've made a mistake; a monstrous mistake. We've called the wrong man."

He glanced fearfully towards his sister as he made the statement. He hardly knew what would happen.

But Miss Temperance for the moment misunderstood him.

"That," she observed curtly, "is just what I have thought from the first."

"Yes; but I mean—I mean that we have *really* called the wrong man."

"Yes? It is very unfortunate that you did not find it out before you called him."

"Confound it!" muttered the commodore under his breath, looking about him somewhat wildly. Then he made a further desperate attempt to put himself out of his misery. "You don't understand. I mean that we've got two men mixed up. That fellow who was here that Sunday *was n't* the Reverend Matthew Fayerbrother at all; he was his brother from Chicago, who was visiting him; and he sent him in his place because he couldn't come himself. And he didn't think to tell us until—until— Confound it!" The commodore, in a state of growing incoherency, suddenly ended as he had begun.

"What *do* you mean, Theodore Lundie?"

The commodore began to doubt if what he meant was capable of intelligible statement.

"I mean," he commenced over again, a feeling of impatience that was now rising within him having the effect to settle his perturbation, "I mean that we wrote to the Reverend *Matthew* Fayerbrother to supply us for a Sunday. He couldn't come, so he sent us his brother *Mark*. *Mark* forgot to tell us—that is, you know, forgot to tell the vestry—that he wasn't *Matthew*, and so the vestry, supposing that he *was* Matthew, sent *Matthew* a call. And now *Matthew* has come, and he isn't *Mark* at all. D'ye make out that?"

"Yes," uttered Miss Temperance, in blank astonishment, "I understand that."

"And now," continued her brother, with deliberate insincerity, "we're in a pickle."

"I'm glad of it!" asserted Miss Temperance, compressing her lips.

"Glad we're in a pickle?"

"No, glad he isn't coming—the one who was here. I felt at the time he wasn't the man for us; and I've been sorry ever since that I didn't say so."

"O, you have, have you?" cried the commodore, covering his elation with an exaggerated show of scorn. He saw that his sister was going to take the matter exactly as he wished.

"What kind of person is the other, the one who is here now?" inquired Miss Lundie softly.

"O," the commodore answered, still deeply dissembling, "he's one of your straight-laced, old-fashioned fellows. You'd know him for a parson the minute he appeared above the horizon. Looks just like that London canon who was here visiting Ludlow last fall. Dresses like him, too."

"I should not be surprised," declared Miss Temperance, with judicial gravity, "if he were exactly the man we want."

Her brother was obliged at this point to make pretense of drinking out of his saucer to conceal his delight. "I only wish the vestry might think so," he indistinctly remarked from behind that misused piece of crockery. Then he was able to add more soberly, "He's a very different man from his brother."

"I should hope he was!" returned Miss Temperance with unction.

"But the chances are they *won't* think so," pursued the commodore. "Of course he can't hold them to it if they don't."

"I am not so sure of that," said Miss Tempie at once. "He has had a legal call and accepted it; and the bishop has been notified."

"But you can't make 'em keep him if they don't want to. They wouldn't stand it."

"Do you mean to say," Miss Temperance exclaimed, "that after they had called a man and he had accepted in good faith, and resigned his parish and actually come here, that they would then, because of some stupid blunder of their own, violate their solemn compact and turn him adrift?"

"And he a widower too, with four children to take care of," artfully proffered the commodore.

"It would be horrible!" Miss Temperance avowed, with an expression of countenance entirely suited to the word.

"Well, then, what are we going to do about it? The man is here; and he hasn't the slightest idea but what things are all right. Nobody else has any idea, either, except you and me. What's to be done about it?"

"Done about it?" cried Miss Lundie, pushing back her plate and rising from the table. "There is one thing that shall *not* be done about it, if I have any influence in this parish. He shall not be turned adrift. It is the bane of our parochial system, the way vestries and parishes abuse and maltreat their rectors. Done about it? There is *nothing* to be done about it. The man is rector of the parish, and rector he shall remain. Don't you say a single word about it to any body. We will let the matter rest just as it is until after church to-morrow morning; and then if he proves at all suitable, I'll go around to the vestry in the afternoon myself, and see them. I am quite certain they will be willing to do what is right."

And so saying, she took herself out of the room.

The commodore laughed to himself, highly pleased, as he looked after her. He felt quite certain, also, that the vestry would be willing to do what was right with so powerful an advocate as his sister Tempie ranged on the side of rectitude.

The next morning, at his sister's instance, the commodore took his way to the hotel just before church time, intending to take charge of the minister and keep him out of sight, as far as possible, up to the last moment. Miss Lundie had now openly assumed direction of the affair; and her plan was a definite one. Nobody was to be allowed to communicate with Mr. Fayerbrother, either before or immediately after the morning service. People would readily suppose, when they saw a stranger at the desk, that their new rector had been prevented from coming at the time named, and that this was simply another Sunday's "supply." If matters could thus be temporarily adjusted until the Reverend Matthew had been seen and heard, the situation could then be explained to the vestry, and they, as Miss Temperance felt assured, prevailed upon to accept it. For Mr. Fayerbrother himself, it would be as well, perhaps, if he were not to know at all, just yet, of the blunder that had been made. It was the vestry that especially and immediately required management.

The clergyman had, however, been some moments gone when the junior warden arrived; and the latter, hastening to the church, found him there, wandering about the interior of the edifice, keenly inspecting its appointments and seemingly much pleased with what he saw. The commodore perceived at a glance that all was yet well; and by presently luring the gentleman into the robing-room, and keeping close guard over him there, he had the satisfaction at length of helping him into his surplice and hearing the voluntary begin without his having held converse with any person.

As Miss Lundie had trusted, the congregation that had assembled to welcome the new rector at once inferred that his coming, for some reason, was postponed; and for a little while, in their disappointment, they glanced up at his substitute with an apathy that was incomplete only so far as it was stirred by a sense of wrong. But the Reverend Matthew Fayerbrother, though not an extraordinary man, was not, either, one whom a churchly, well-disposed people, could long regard with indifference. The tall, commanding figure set off by its vestments; a face remarkably serene and noble at such a time; a deep, feeling voice, and an earnest, unaffected manner as he turned to the people, or moved toward the lectern, or went, by and by, to the altar, deeply reverent, and conscious of place and act;—all these went to make up an effect not only thoroughly pleasing, but very impressive. It was the effect of consistency—harmony. The man seemed part of the thing he was doing, of the place where he was. Indeed, it was not the man that was seen, at all, it was the minister, the priest.

And there was no violation of this harmony when Mr. Fayerbrother went into the pulpit. He had prayed, kneeling at the altar-rail, that he might be mindful only of the message he had to deliver, and of his accountability to Him whose ambassador in bonds he was; and when he came to speak, it was with the bearing and authority that such recollection inevitably must give. The sermon (from the Epistle for the day) was a plain one, and need not be dwelt upon. There are many such preached, yet; and when they are preached, as was this one, they are listened to, and men are made to feel that there is one story that will bear repeating, and has interest still, though it has been told, century in and century out, ever since Christ left it with His Church.

One had no doubt, at least, about such a man as this. There was no mistaking such a man. These people, as they watched him and listened to his words, became aware—without consciously reasoning about it, yet with such certainty as experience could hardly make surer—of his great fitness

for his sacred calling, not less as pastor than as priest.

Their hearts were warm toward him as they rose from their knees after his pious benediction. Miss Temperance, among them, stood for a moment entranced.

She came to her practical self instantly, however, as she caught sight of the Honorable Mr. Van Tromp making his way toward the robing-room, as if to speak to the clergyman. She leaned over, and in a swift whisper bade her brother go at once and intercept him. But the gallant commodore, starting on this service, lingered one moment in the aisle to make reply to a vivacious young lady who addressed him, and the delay proved fatal. Both Mr. Van Tromp and Mr. Penniman reached the sacristy before him; and when he also arrived, the mischief was as good as done.

"Good morning, sir," Mr. Van Tromp had said, heartily, as he shook the minister's hand. "How do you find yourself this morning? I enjoyed your sermon extremely, sir; and your rendering of the service."

Mr. Fayerbrother bowed stiffly. He never encouraged compliments of this sort.

"Mr. Fayerbrother could not come to-day?" Mr. Van Tromp then very naturally inquired.

"Mr. Fayerbrother?" repeated the lawful owner of that name. "Why, sir, I am Mr. Fayerbrother."

"Eh? Are you? Yes; but our new rector—Mr. Fayerbrother?"

"I am your new rector, Mr. Fayerbrother."

"Oh!" the other exclaimed. Then he laughed. This possibly was a joke. But the face of the minister denied such possibility. "You're not the Mr. Fayerbrother who was here three Sundays ago," said he.

"No; that was my brother."

It was at this point that the commodore, very much flushed and agitated, stepped between them.

"I beg your pardon, gentlemen," he stammered. "I beg your pardon, Mr. Fayerbrother. But the fact is—the fact is, Mr. Van Tromp—to tell the truth, Mr. Fayerbrother—there has been a mistake."

"Mistake!" uttered the clergyman, with sternness. "What mistake can there be? Am I not the rector of this parish?"

"Certainly! Certainly!" nodded the commodore. "To be sure. But—but—the fact is—a—a"—He hesitated, looking from one gentleman to the other in sore distress. Mr. Van Tromp looked bewildered. The clergyman was frowning. Mr. Penniman, off on one side, was rubbing his soft, dry hands together so vigorously that one looked to see a fine powder sift down from between them. "The fact is," the commodore began again, with an appealing double gesture, and again broke down. Then he cried out with desperation: "I tell you what it is, Van Tromp, I'll explain it all presently. You and Penniman wait here, right where you are, until I come back, and don't say a word to anybody. There's been a mistake, Mr. Fayerbrother, which I can best explain to you by ourselves. If you will be so good as to put on your hat, I will walk along with you."

He snatched the clergyman's hat from the table, and, thrusting it into the hands of that perplexed and indignant gentleman, crowded him somehow out of the door.

(To be continued.)

A WORD TO FATHERS.

BY THE REV. THEODORE L. ALLEN.

II.

We read, concerning Noah, that being warned of God of things not seen as yet, moved with fear, he prepared an ark to the saving of his house. Here is an example for fathers.

No education is complete unless, besides the learning and training that fits children for their secular duties, they are brought up in the nurture and admonition of the Lord. This is the respect in which Noah's example is particularly to be considered and imitated. Noah lived in the most profligate age of human history. Yet he is briefly, but graphically, described as "a just man, and perfect in his generation." As such he was saved from the destruction visited upon a race that had become hopelessly corrupt. But he was saved by appointed means. God warned him of the impending doom, and gave very particular instructions for the building of an ark, wherein he should be saved, when the flood came. Noah believed God, and obeyed His word. "Thus did Noah," so the record says, "according to all that God commanded him, so did he." Thus he was saved by faith, but only as his faith led him to do the works which God had commanded, and to use the means which God had designated, for his salvation.

There are two lessons to be learned in this connection. The first lies in the fact that Noah was not saved alone. He prepared the ark for the saving of his house, and when the time came, his whole family was saved with him; and this, because the several members of the family shared the father's faith and fear—his sons particularly. They were not allowed to enter the ark merely because they were Noah's sons. Their father had trained and educated them to lives of reverence and piety. Such bringing up fitted them for salvation on the same ground that mercy was shown to Noah, as set forth in the words of God, "for thee have I seen righteous before me in this generation." Only for that, they must have perished along with the sons of the irreverent and scoffing fathers of that day. The corruption and wickedness of that age could not have been possible had the fathers generally been more like Noah. And so we come to the second lesson, which is, that fathers cannot discharge their whole duty to their families, and especially in the rearing of their sons, unless they themselves are men of faith and devout servants of God.

In rare cases the mother may be able to bring up the sons of the house in the fear of God, without the aid of the father; but as a rule, the example of an undevout father nullifies the mother's work. Here is an illustration:

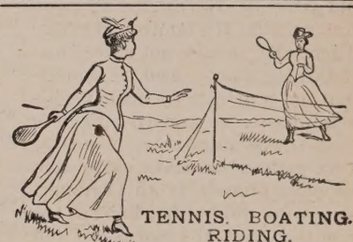
Little Leonard was a bright-eyed boy, about four years old. His mother had taught her boy to pray, and was earnestly trying to bring him up in the right way. One evening after the little fellow rose from his knees, he said: "Mamma, when I get to be a man, I won't have to pray, will I?" "Yes, dear," said the mother, "you will always have to pray to God, for He loves you, and you will always need His help to live aright." "Well," said the boy, "father doesn't pray, and he is a man."

This is a true incident, and it shows the susceptibility of boys to the father's example. It is natural for them to think that what is right for father, is right for them; and as they grow in age, this feeling generally becomes strong enough to overcome the mother's influence, even if she has done what she could to train them up in the nurture and admonition of the Lord.

The more pious and devoted the mother is, the more does she yearn for the co-operation of the husband and father in the religious training of their children. His neglect of this duty is a constant grief to her heart. Nothing he could do would give her such happiness as for him to take his proper and rightful place, and be not only the bread-winner of the family, but also the priest of the household, meeting his obligations as a father, as to the moral and spiritual welfare of their offspring, as well as to their temporal well being, making their home a sanctuary of the Most High, a nursery of heaven.

One of the purest and noblest men of the last generation, speaking of his boyhood days, says: "I recall such a home as this. It is a home among the mountains, humble and homely, but priceless in its wealth of blessed associations. It is the spot to which my memory clings the most fondly. The influences exerted upon my early life in that home, I count as my priceless legacy. They have enriched me as dower of gold or lands could not have done. There all sweet affections were brought forth and nurtured. My first recollections are associated with my father's example as a man of prayer. Often I picture to myself the scene: The evening hour has come, the lamps are lighted, and a good man in middle life takes down the well-worn Bible, and reads a chapter from its hallowed pages. A sweet woman sits by his side, with my sleepy head upon her knee, and brothers and sisters sit reverently around. I do not understand the words, but I have been told that they are the words of God, and I believe it. The reading ends, then all kneel down, and the good man prays. Then all retire to sleep and rest. Morning comes. After breakfast the Bible is taken down again, and again the good man reads and prays. Morning and evening, the worship is repeated through all the days of many golden years. These scenes, together with the pleasant converse of the fireside, the simple songs of home, the words of counsel and encouragement, mingled with reproofs sweetened with sympathy—all these return to me amid the responsibilities that press upon me now, and I feel as if I had once lived in heaven, and, straying, had lost my way. In that home was my young soul fashioned, and my character shaped. To me, through weary years and many dangers and sorrows, it has been a perennial fountain of purifying influences, conveyed through the conduits of memory, in refreshing, nourishing streams of fond recollections."

Happy the boy reared in such a home as this! Honor to the father who takes the lead in making his home a household of God! There used to be more such fathers and such homes in our land than there are now, proportionately to population. Are we drifting towards a condition of ante-diluvian profligacy and wickedness? To say the least, there are reasons to fear we are. The fathers of our day too generally neglect the worship of God, the sons do likewise, and because the fathers do. It would be wise for all to heed the voice of warning. There is a catastrophe impending for wicked doers more overwhelming and direful than that which swept the generation of Noah's time from the face of the earth. God has warned us of the fact. We ought to receive the warning in the spirit of righteous Noah, rather than like the scoffers who perished in the deluge. Not only is the warning given, the means of escape are made known. Indeed, they are furnished ready to hand. God Himself has prepared an ark for us. The ark of Noah was the type of the Church of Christ. Noah was saved, with his family, in the ark, by water, "the like figure," St. Peter says, "whereunto Baptism doth now save us." "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Here are both, the warning and the promise. And "the promise is unto you, and to your children." Fathers, meet your obligations; come to the shelter and safety of the Church, bringing your children with you! How joyous will it be for father and mother and children, first gathered as a family in the house of God on earth, then all saved together in heaven at last!



TENNIS. BOATING. RIDING.

YOUNG LADIES SHOULD WEAR

FERRIS' GOOD SENSE CORDED CORSET WAIST

Permits Full Expansion of the Lungs.
Perfect Freedom of Motion.

—Tape-fastened Buttons. Cord-edge Button Holes.—Clamp Buckle at hip securely holds Hose Supporter.

CAN BE WASHED WITHOUT INJURY.

Be sure your Waist is stamped "GOOD SENSE."

FERRIS BROS. Manufacturers and Patentees, 341 Broadway, New York.

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MARSHALL FIELD & CO., CHICAGO, Wholesale Western Agents.

DOUGHERTY'S NEW ENGLAND CONDENSED

MINCE MEAT THE ORIGINAL

and only Complete and Satisfactory Condensed Mince Meat in the Market.

Cheap Substitutes and Crude Imitations are offered with the aim to profit by the popularity of the New England.

Do not be deceived but always insist on the New England Brand. The best made.

SOLD BY ALL GROCERS.

A Choice List of Summer Resorts.

In the Lake regions of Wisconsin, Northern Michigan, Minnesota, Iowa, and the two Dakotas, there are hundreds of charming localities pre-eminently fitted for summer homes. Among the following selected list are names familiar to many of our readers as the perfection of Northern summer resorts. Nearly all of the Wisconsin points of interest are within a short distance from Chicago or Milwaukee, and none of them are so far away from the "busy marts of civilization" that they cannot be reached in a few hours of travel, by frequent trains over the finest roads in the northwest—the Chicago, Milwaukee, & St. Paul Railway, and Milwaukee and Northern Railroad:

Oconomowoc Wis.	Clear Lake Iowa.
Minocqua, Wis.	Lakes Okobaji. Iowa.
Waukesha Wis.	Spirit Lake, Iowa.
Palmyra, Wis.	Frontenac, Minn.
Tomahawk Lakes, Wis.	Lake Minnetonka, Minn.
Lakeside, Wis.	Ortonville, Minn.
Kilbourn City, Wis (Delis of the Wisconsin.)	Prior Lake, Minn.
	White Bear Lake, Minn.
	Lake Madison. So. Dakota.
Beaver Dam, Wis.	Big Stone Lake, So. Dakota.
Madison, Wis.	
Delavan, Wis.	Elkhart Lake, Wis.
Sparta Wis.	Ontonagon Mich.
Pewaukee Wis.	Mackinaw, Mich.
Wausaukee Wis.	
Marquette, Mich	

For detailed information, apply to any coupon ticket agent, or send stamp for a free illustrated tourist folder, to Geo H. Heafford, General Passenger Agent, Chicago, Ill.

DEER PARK AND OAKLAND.

To those contemplating a trip to the mountains in search of health or pleasure, Deer Park on the dome of the Alleghany Mountains, 3,000 feet above the sea level offers such varied attractions as a delightful atmosphere during both day and night, pure water, smooth, winding roads through the mountains and valleys, and the most picturesque scenery in the Alleghany range. The hotel is equipped with such adjuncts conductive to the entertainment, pleasure and comfort of its guests, as Turkish and Russian baths, swimming pools for both ladies and gentlemen, billiard rooms, superbly furnished parlors, and rooms single or en suite, all facilities for dancing, an unexcelled cuisine and a superior service.

The surrounding grounds, as well as the hotel, are lighted with electricity, have cosy and shady nooks, meandering walks, lawn tennis courts, and grassy play grounds for children within full view of the inviting verandas. Six miles distant on the same mountain summit is Oakland, the twin resort of Deer Park, and equally as well equipped for the entertainment and accommodation of its guests. Both hotels are upon the main line of the Baltimore and Ohio railroad, have the advantage of its splendid Vestibuled Limited Express trains between the East and West, and are therefore readily accessible from all parts of the country. Tickets good for return passage until October 31st, are on sale at greatly reduced rates at all principal ticket offices throughout the country. Tickets reading from St. Louis, Louisville, Cincinnati, Columbus, Chicago, and any point on B. & O. system are good to stop off at either Deer Park or Oakland, and can be extended by agent at either resort if deposited with him for safe keeping.

For full information as to rates, rooms, etc., address George G. DeShields, Manager, Deer Park or Oakland, Garrett County, Maryland.

A NEW MANUFACTURING SUBURB OF CHICAGO.

Prominent among the new manufacturing towns springing up about Chicago is the important railroad junction called Griffith which lies south of Hammond and east of Harvey. It is the junction of three Great Eastern Trunk lines, the Michigan Central, the Grand Trunk, and the Chicago & Erie Railroads, and the Elgin, Joliet & Eastern Outer Belt line, which encircles the city of Chicago and makes a switch connection with every railroad that enters the city, twenty six lines in all, bringing their combined advantages to Griffith's doors. The Standard Oil Pipe line also runs through Griffith, and the Standard Oil Company is under contract to tap the same, put in a tank and furnish oil to manufacturers at a price which is equivalent to only two-thirds the cost of the cheapest coal. Griffith is the only manufacturing point about Chicago which has three Trunk lines, a Belt line, and a fuel oil pipe now in operation. Lots have just been put on the market by Jay Dwiggins & Co., whose advertisement appears on page 368. The prices are still very low, running upwards from $100, and terms are so easy, $4 00 monthly and upwards that anyone earning wages can buy. The readers of THE LIVING CHURCH who desire to get a good ground-floor investment will do well to investigate the point.

Some people are constantly troubled with boils—no sooner does one heal than another makes its appearance. A thorough course of Ayer's Sarsaparilla, the best of blood-purifiers, effectually puts an end to this annoyance. We recommend a trial.

Improve the nutritive functions of the scalp by using Hall's Vegetable Sicilian Hair Renewer, and thus keep the hair from falling and becoming gray.

SUMMER SUGGESTIONS.

COMFORTABLE sleep in summer is made more profitable if the last meal of the day be of light, easily digested food. It is a great mistake to go to bed hungry. A glass of milk, or koumiss, with thin bread and butter, or delicate crackers, or even something more substantial when it can be borne, will prevent wakefulness. The digestion should not be taxed to dispose of rich made dishes. Before going to bed take a sponge bath in tepid water. Sponge lightly and quickly, and dry the skin without unnecessary friction. If this is impossible, at least bathe the feet. Avoid standing in a draught. If the sleeping room is warm, it may be cooled for a time by wringing large pieces of cotton out of water and hanging them before the open windows. Leave the door open, and as the air comes through the wet cotton, it will be cooled. This is a good device for cooling a sick room; the cloths can then be wet again and again. Keep the gas turned low during the process of undressing, and sleep without a light unless it is a tiny night lamp. The ideal bed is, of course, a woven wire mattress, with a thin hair mattress on it. Folded blankets make a good substitute for the latter. If the sleeper is restless, the corners of the under sheet can be turned under and pinned firmly to the lower side of the mattress to prevent it from maliciously wrinkling itself into the creases as the occupant tosses about. In a mid-summer night no covering is needed but a sheet, and even that sometimes seems too oppressive. A blanket, however, should always be at hand in case a cool breeze springs up before morning, as it does in many localities. Fold it evenly, tuck one end under the mattress and turn the rest over the foot board not to interfere with the feet. In summer, as in winter, a quiet mind is essential to repose. Leave the cares and worries of the day to be taken up on the morrow. They will not look as large or as black as if they had been carried all night.

BECAUSE there is nothing more delightful than a bath in summer, people are very apt to overdo the matter, and suffer in consequence. A dip in the sea once, or even twice, a day will do a vigorous person no harm; but those who are not strong should be careful. If, after coming out of the water, there is a sensation of freshness and exhilaration, of renewed life and vigor, the bath has been beneficial. When, however, the bather looks blue and feels languid, there is not sufficient vitality for proper reaction from the chill of the water, and it has done harm. Delicate people can easily wash themselves to death. There is an expression amongst those who have been brought up in refinement, that daily ablution of the whole person is absolutely necessary to cleanliness and health. Even those who do not practice it recommend it, and are shocked at the mere suggestion of the omission of the morning tub. Bathing is a delightful luxury, and when it has been long indulged in, is indispensable to comfort; but, like other luxuries, there are circumstances that should modify its use. It is too exhausting for persons whose vitality is low and who need their nervous energy to carry on the functions of life. These should, as a substitute, rub the surface of the body briskly with a piece of Turkish toweling wrung out of tepid water, so as to be damp, but not wet. When they take a full bath, it should be in comfortably warm water. This may be either seawater heated, or water with sea-salt added to it. Children at the seaside should not be allowed to bathe every day if there is the slightest symptom of headache and weariness after the bath. Bathing in fresh water is much more likely to be injurious than a swim in the ocean. Paralysis not infrequently follows the abuse of fresh water bathing, particularly in the case of boys who live near a lake, or river, and think nothing of "going in" half a dozen times a day. Wading is a favorite diversion with children, who perhaps are not allowed to bathe because the water is too cold. It should be permitted only for a few minutes at a time. The feet and legs are chilled, and the hot sun striking on the head is apt to cause mischief.

SUNSTROKE may occur very suddenly without any premonitory symptoms. A workman exposed to the full force of the sun, sinks down overpowered by it as if he had been shot, or struck by lightning. He is insensible, breathes rapidly and noisily, as if he were snoring; perhaps has convulsions, or twitching of the muscles. The pulse is quick, face very red, and skin intensely hot. The temperature has been known to rise to 110°. This condition may be confounded with apoplexy, or intoxication. The point of difference which is most easily observed is the burning heat of the skin, almost scorching the hand laid on it. What shall be done? It is not wise to carry the sufferer far for help, as time is valuable. Lay him in a shady place, as cool as is to be found. Unfasten bands about neck and waist. Strip the clothing off the upper part of the body and shower it with water. If ice can be had, crack it, wrap it in cotton and apply it to the head, spine, and under the arms. If not, use wet cloths instead, changing them every few minutes. In town, ether and a spray can be procured from a druggist, and the forehead and head sprayed. Rapid fanning of the hot surface helps to evaporate the water more quickly. As soon as the patient revives a little and can swallow, iced brandy, or whisky and water, can be given. A doctor should be sent for, but he will come too late if nothing is done in the interval. Sunstroke is a fever caused by heat, and the most urgent need is to reduce the temperature by cooling the surface of the body in every way possible. The exhaustion must be met by stimulants. Sometimes there is a little warning, and the attack is preceded by headache, dizziness, and a confusion of color before the eyes. Apply cold to head, chest, and back, lie down in a cool, quiet place, eat little food, avoid stimulant, and take cooling drinks until the uncomfortable feelings have passed away. A person affected in this manner should be very careful not to expose himself to the sun. There is a form of sunstroke in which there is less fever and more depression. In these cases give stimulants freely, beef-tea and brandy by enema, if necessary; and apply mustard to the legs and over the heart. Sunstroke usually comes on in the hottest part of the day, and at the end of a heated term. Thick, green leaves, or a wet handkerchief in the hat, are good preventatives.—*Ladies' Home Journal.*

Hotter the Weather Bigger the Proof.

As the weather grows warm, the sale of James Pyle's Pearline Washing Compound rapidly increases. This proves that many women recognize the fact that Pearline makes washing and cleaning very much easier than when done with the ordinary means. Proves also that summer clothing, being of delicate texture and color, will not stand the rough usage necessary when washed with soap, and establishes the fact that PEARLINE, in doing away with the rubbing, lessens the wear and tear and fills a very important place. Delightful for bathing in fresh or salt water. Its ingredients render it harmless to the most delicate skin. Especially during the hot weather it is to your advantage to use Pearline, and only humane to supply your servants with it, and thus lighten their labors; besides you insure much better results.

Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous.

106 Pearline is manufactured only by JAMES PYLE, New York.

PAINLESS EFFECTUAL

BEECHAM'S PILLS

THE GREAT ENGLISH MEDICINE WORTH A GUINEA A BOX

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and *they will be acknowledged to be a Wonderful Medicine.*—"Worth a guinea a box."—BEECHAM'S PILLS, taken as directed, will quickly *restore females* to complete health. For a

WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER;

they ACT LIKE MAGIC:—*a few doses* will work wonders upon the Vital Organs; Strengthening the muscular System; restoring long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the *whole physical energy* of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Full directions with each Box.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.

Sold by Druggists generally. B. F. ALLEN & CO., 365 and 367 Canal St., New York, Sole Agents for the United States, *who,* (if *your* druggist does not keep them,)

WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.

THE BEST DOCTOR.

RUTH HAD A BABY,
BABY WAS ILL;
IKE BROUGHT A DOCTOR
FROM OVER THE HILL;
DOCTOR APPROVING
OF EVERYTHING GOOD,
GAVE THEM A PACKAGE
OF NICE RIDGE'S FOOD.
EVERYTHING NEEDED
DOES THIS FOOD CONTAIN.
SOLD BY ALL DRUGGISTS
FROM TEXAS TO MAINE.

SEND TO-DAY FOR OUR
TWO PRIMERS
RELATIVE TO THIS KING OF FOODS.
ADDRESS ADVERTISING DEPARTMENT **WOOLRICH & CO.**
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ESTERBROOK PENS

26 JOHN ST., N. Y. THE BEST MADE.

Established 1857.

The Great CHURCH LIGHT

Frink's Patent Reflector for Gas, Oil, or Electric, gives the most **powerful, softest cheapest,** and **best** light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. *Don't be deceived by cheap imitations.*

L. P. FRINK, 551 Pearl St., N. Y.

CHURCH LIGHTING

SUN BURNERS AND REFLECTORS FOR GAS, OIL OR ELECTRICITY.

BEST IN THE WORLD SEND FOR CATALOGUE

AMERICAN REFLECTOR CO. 215-219 SO. CLINTON ST. CHICAGO.

OPINIONS OF THE PRESS.

Parish Messenger, Omaha.

A QUESTION OF LAW.—Dr. Rainsford and Dr. Newton, in New York, thought that they could best carry the Gospel to their own congregations by inviting Presbyterian, Baptist, Congregational, and Unitarian ministers to preach for them. When confronted with a canon forbidding it, Dr. Rainsford, with a shuffling unworthy of the man he really can be, resorts to the subterfuge that he did not invite these ministers as ordained ministers at all, but only as laymen, against whose preaching nothing is said in the canon. Of course, this was not only ecclesiastical quibbling, but it was insulting to the men whom he invited to preach for him, as he gave them no reason to understand him that he invited them to preach only as laymen. Moreover, laymen in this Church, even when they are in communion with it, have no right to preach without higher ecclesiastical sanction than a parish priest can give. Deacons, even, must have episcopal sanction before they can preach, and priests must first be examined, and must first make oath that they shall minister the doctrine of Christ as this Church hath received. But Dr. Rainsford did not think it necessary for other ministers to give any pledge as to what or how they should preach, other than what courtesy and their gentlemanly instincts might prompt them. Dr. Newton thought a Unitarian minister might safely be left, also, to his gentlemanly instincts not to preach anything more heterodox than the people of All Souls' are wont to hear. All very nice—but if the men who were thus invited to preach, contrary to the express law of the Church, were gifted with no higher degree of gentlemanly instinct than that which prompted the invitation to them, the Church had no guarantee whatever as to what they might preach. But still, that is not the point. The deliberately expressed law of the Church forbade their preaching in our churches. There was not a shadow of pretence that Drs. Rainsford and Newton were not fully competent to preach to their own flocks, or that the estimable gentlemen whom they invited to perform their own sworn duty, had not the fullest, freest opportunity to carry the Gospel to the "submerged classes" of New York, if they had any unoccupied time on their hands.

Church Bells (Davenport).

THE FUTURE.—Many are now asking: "Well, what does the Episcopal Church now stand for, and what reason can she give for her separate existence from other Protestant bodies?" The supreme voice of the Church has been heard, the question of a divine Order of Ministry has been settled, but many timid and fearful ones strive to console themselves and others with the hope and promise that Bishop Brooks will show what his real views are, and will be an entirely different Churchman from Rev. Dr. Brooks, rector of Trinity church. His whole tone will be changed. The dignity of the office and a sense of officialism will so move him that it will be a revolution of Dr. Brooks, and not of the Church; but others will have greater respect for him if he boldly maintains the courage of his convictions, and, as a bishop, be as brave as a rector in all his acts, and endeavor to marshall the majority of the House of Bishops to stand with him on the ground of extreme broad churchism, which logically repudiates all Episcopal distinctive features and leads on to that beautiful, consistent, silent, and peaceful society of Friends, who discard all paid ministers, and orders, and lordly bishops; set aside all outward forms and authority, who mind the Light within, and trust to the immediate specific guidance of the Spirit for each individual, and in all concerns. Whatever else vanishes or is revised, the Light within will remain.

GOLD MEDAL, PARIS, 1878

W. BAKER & CO.'S

Breakfast Cocoa

from which the excess of oil has been removed,

Is absolutely pure and it is soluble.

No Chemicals

are used in its preparation. It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, *costing less than one cent a cup.* It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

"A new theory has been started with regard to the use of soap on the face. Women who for years have been careful of their complexions, would never, under any circumstances, wash the face in soap, as it was said to roughen and coarsen the skin. Now, that Ivory Soap has been invented, this idea is exploded, and a well-known physician in the metropolitan profession recommends his women patients to use it freely every day, lathering the skin well. He states that none but the most beneficial results will be effected by this method of improving the skin.

He holds—with considerable plausibility—that the pores of the face become as much clogged by grease and dirt as the hands or any other portion of the body. And if soap is considered a necessary purifier in the bath, its needs must be felt equally on the face. By an abundant and regular lathering the facial pores, he claims, are kept open, clean, free from the clogging matter that produces unsightly blackheads, acne, pimples, and a pure, healthy, fresh and brighter complexion is the resultant. Not mincing matters, he says that the trouble with most women who have sallow, pasty skins is, that from year's end to year's end they never have a really clean face."

—*Brooklyn Eagle.*

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READERS OF THE LIVING CHURCH.

We wish you to know that you can secure good lots guaranteed high and dry in GRIFFITH, the coming GREAT MANUFACTURING SUBERB OF CHICAGO, for $100 and upwards for residence lots, and $400 for the best business lots; on monthly payments of $4 to $10 if you desire; or a liberal discount given for all cash to conservative buyers who wish to invest some of their surplus where it may double.

This is really all we have to say. Perhaps we have secured too much space to say merely this. But we wished to attract your attention. We wished you to read this. IF YOU DON'T READ OUR ADVERTISEMENT, WE LOSE MONEY, but not as much as you lose. For YOU MISS THE OPPORTUNITY OF A LIFE TIME to secure a GROUND FLOOR Investment which is open, at present prices, for a few weeks only.

The $100 lots are less than four blocks from Main Street, and can be had covered with grand old oaks if you desire. The best business lots on Main Street are only $400; two on a corner for $1,000. Cheap? Of course they're cheap; but the suburb is new and YOU ARE BUYING AT THE BOTTOM. *Within a short time, when the factories are running, lots will bring five to ten times present prices.*

DO YOU KNOW!—IF NOT, KNOW YE:

That Griffith has four railroads, all now built and in operation, crossing on a single acre. This cut is a coreect drawing of the railroad tracks now constructed and in use at Griffiith. That three of these are great Eastern Trunk lines, namely: the Chicago and Erie, the Michigan Central, and the Grand Trunk. That the fourth road is the Elgin, Joliet & Eastern Great Outer Belt line, encircling Chicago and intersecting *twenty-six other lines of railroad*, bringing their combined advantages to Griffith. That the Standard Oil Pipe-line runs through Griffith, bringing crude petroleum for Fuel, from the Ohio Oil Fields, and supplying it to factories at two-thirds the cost of coal.

That positively *no manufacturing point anywhere* has the railroad and fuel facilities that Griffith has.

That Hammond has no Fuel Oil, Harvey has no Belt Railroad and no Fuel Oil.

That Griffith is a higher elevation, and a more healthy and pleasant location than either.

That Griffith is the coming *great manufacturing suburb of Chicago*, rivalling all others.

That YOU ought to have some lots there, for you can easily pay for them, and they will double in value many times in the coming few years.

That we send free upon application a folder containing plats of Griffith; a map showing its relative location to Chicago; eleven editorial extracts from Chicago papers, and other data, concerning Griffith's advantages and bright future. *Get this to-day.*

Now, we would be glad to hear from *you* by return mail. Send a deposit of $2 per lot now, by check, draft, express, or post order, and we will reserve the *best unsold lot for you.* If they should not suit you, you may exchange for any others unsold. A day's delay may make a great difference in the lots you get, as the best ones are going fast. The balance of one-fifth to one-tenth payable within two weeks, and remainder monthly. Write for our discount for all cash. Abstracts showing perfect title furnished with each lot.

We refer, by permission, to the Columbia National Bank and the Metropolitan National Bank, of Chicago.

Be sure to mention THE LIVING CHURCH when writing us.

Jay Dwiggins & Co,

409 Chamber of Commerce, CHICAGO, U. S. A.